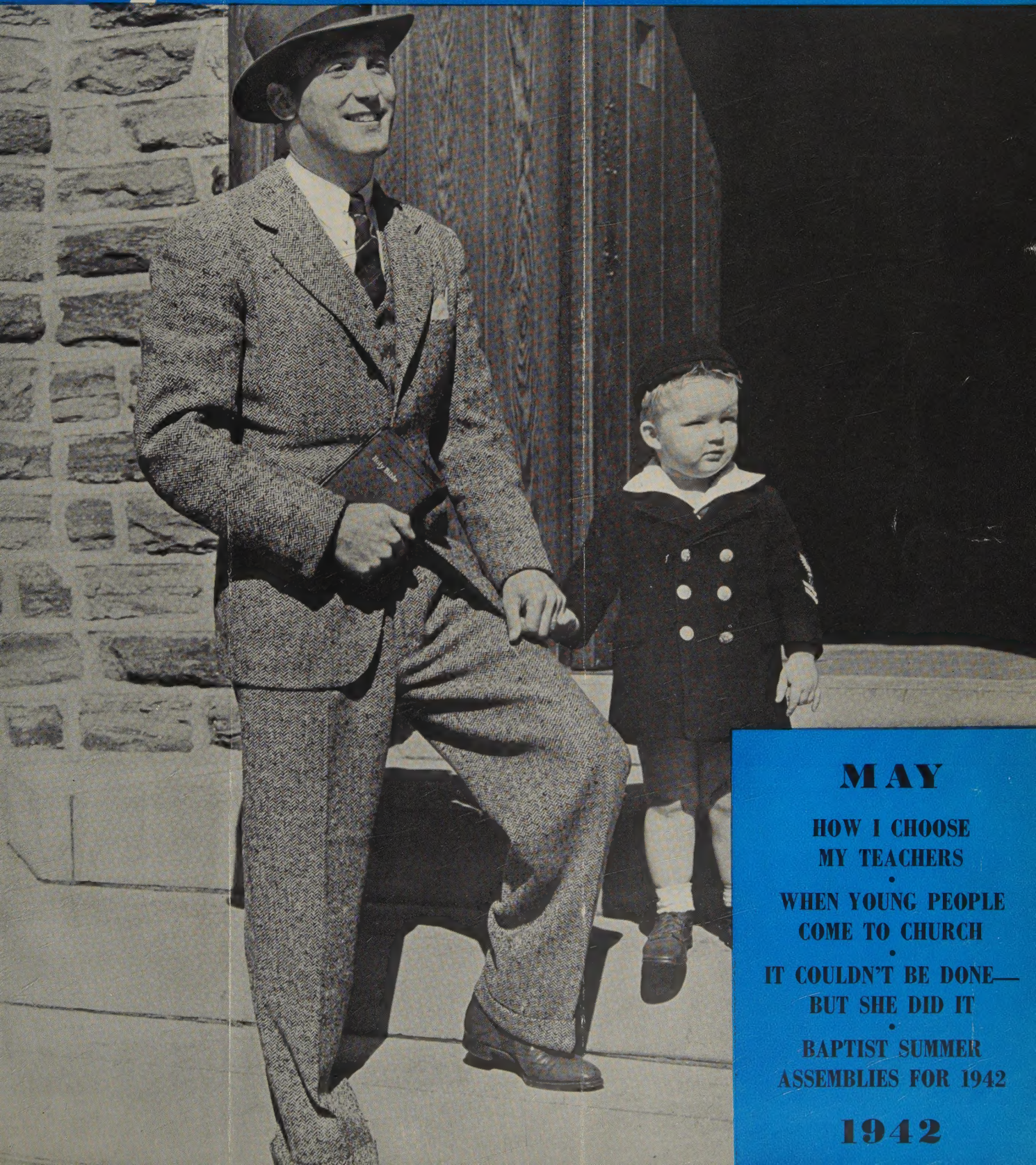


Baptist Leader



MAY

**HOW I CHOOSE
MY TEACHERS**

**WHEN YOUNG PEOPLE
COME TO CHURCH**

**IT COULDN'T BE DONE—
BUT SHE DID IT**

**BAPTIST SUMMER
ASSEMBLIES FOR 1942**

1942



PAINTED BY FRA BARTOLOMMEO

1475—1517

Peter

AMONG the painters of the Florentine Renaissance, Fra Bartolommeo had no superior, unless it was in the person of his friend Raphael. Bartolommeo is said to have gained from Raphael a better knowledge of the laws of perspective. The friendship, however, was not one-sided. Raphael profited by it, especially in his understanding of symmetry, balance, and color.

Bartolommeo was deeply stirred by Savonarola's arraignment of the prevalent worldliness, and when the latter was put to death, he entered the Dominican monastery of San Marco. There, before his eyes daily, were the magnificent frescoes of Fra Angelico. But for four years Bartolommeo painted nothing at all. Brush and canvas seemed to him part of that worldliness which he had sincerely renounced. At last, the Dominican officers succeeded in convincing him that painting could be a means of spiritual utterance. Bartolommeo resumed his painting, but his talents thereafter were devoted solely to religious subjects.

In Peter, Bartolommeo had a subject which called for his most devoted efforts, and he succeeded in painting a figure so alive that it seems ready to step forth from its niche and speak to us. Since the conventional symbols are present (the Book and the keys), the picture needs no name plate. This representation of Peter displays dignity, rather than austerity; the dignity of years, of character, and of courage. This is Peter who once was sand, but who became, under the touch of Christ, a rock; Peter who once was so unstable that he thrice denied his Lord, but who, in the course of the years, became brave enough to suffer martyrdom.

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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May, 1942

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This Month

■ Dr. William Adams Brown pleads an eloquent case for the World Council of Churches. Beloved of generations of ministers and religious leaders who have sat at his feet as students or come to love him through his books, he is a distinguished addition to the growing LEADER family of writers.

■ In "Beautifying the Church Grounds," Dr. Mark Rich, of our own Home Mission Society, goes out-of-doors with his contribution to LEADER's little series on church architecture. Dr. Rich is Assistant Secretary of the Department of Town and Country Work; Samuel J. Rich is his collaborator—and his brother!

■ Kenneth E. Morse needs no introduction to LEADER readers; he has a little gem of an article in "Three Birds with One Stone." (Incidentally, 350,000 pupils were enrolled in 3,748 Vacation Church Schools last year, under Northern Baptist auspices—out of which came 3,000 conversions.)

■ "Dinner at Six" is a story written especially for downhearted downtown Christians; read it and give your spirit a lift.

Next Month

■ Next month's LEADER goes to Convention—so the whole LEADER staff is going all-out to put out a good one. We think we have something pretty fine in the general section display inaugurating the third year of Baptist Church School Advance . . . you'll find it all outlined . . . and you'll read the story of a typical Advance success in a church that thought it was different and found out that it wasn't. . . . And there are the usual helps, guides, services, suggestions, and department features.

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■ Speaker at the Social Progress dinner (Tuesday, May 26) of the Northern Baptist Convention will be Dr. Walter Van Kirk. He is Secretary of the Department of International Justice and Good-will of the Federal Council.

Subject: "A Just and Durable Peace."

■ Energy plus is being demonstrated by Rev. Forest R. Gilmore, of First Baptist Church, Connellsville, Pa. In the past two weeks he has made two hundred neighborhood calls and distributed two hundred copies of *The Secret Place* in the homes of the neighborhood, regardless of race, color or creed. Now the local United Brethren pastor announces that he will use *The Secret Place* . . . well, that is still the only way to get the pastoral job really done.

■ East Baptist Church, Philadelphia, challenged Calvary Baptist, Trenton, in the February LEADER (see page 2). Now First Baptist Church of Ottawa, Kan., challenges both of them, with this: "Mrs. J. M. Leeper, of Ottawa, was baptized into this church as a girl; our records show the date to be April 21, 1878. She will soon have completed her 64th year of membership . . . she is still active in the life of the church, still regular in attendance. . . . You may recall that Dr. W. A. Elliott, now president of the Northern Baptist Convention, began his pastorate here on January 1, 1907; he has completed his 35th year of pastoral service. . . ."

Ottawa leads, to date. Any challengers?

■ So many resolutions, solemnly arrived at, cross our desk that we have come to pass most of them by with a quick glance. This month we got one that just couldn't be passed by like that; it comes from the Lansing Ministerial Association, it was addressed directly to the President of the United States, and following the usual "Whereas," it comes to:

RESOLVED, That we, the Ministerial Association of Lansing, Mich., do earnestly beseech Your Excellency to exercise your full powers in this time of national emergency, and follow the precedent established in Hawaii, where the manufacture and sale of alcoholic beverages have been discontinued for the duration of the war."

Follow it, Mr. President, in this country. Why should the boozemen have a highly privileged priority in the manufacture of their poison when the humble housewife has her sugar rationed?

■ Riverside Church, New York, is all set for bombings, if and when. One hundred members of the church have filled two thousand bags with sand and stacked them against the huge window

of the main assembly hall on the two lower floors of the building—whence will run the congregation, if and when . . .

They are not so much interested in saving the glass as they are in providing a good bomb-shelter. The precious stained glass of this church could not be adequately protected by any means; it must be removed completely.

■ If the names of speakers and the subjects they will speak on mean anything at all, it will be a "grass-roots" Convention at Cleveland from the 26th to the 31st of May. Working around the theme, "A Ministering Church in a Stricken World," we have Bernard Clausen on "Looking toward an Enduring Peace," John MacKay on "With Mercy and Judgment," Gordon Poterat on "Missions in Tomorrow's World," A. J. Muste on "The Church and the Labor Movement"—and Governor Stassen and Dr. Welden I. Wilson and Elam J. Anderson and Rolland W. Schloerb. Seldom if ever have Northern Baptists been offered such a feast as this.

Dr. Wilson appears for two addresses. Governor Stassen addresses what will probably be the biggest meeting of the whole Convention: the Saturday afternoon patriotic rally to which have been invited the pastors of all Cleveland churches and five thousand of the youth of Ohio and neighboring states.

Better get there early, if you want a good seat!

■ Members of the Gethsemane Baptist Church of Philadelphia are celebrating their 70th anniversary. On the day that they began their celebration, Third Church, Philadelphia, dedicated a new set of Memorial chimes.

■ West Coast Japanese are being moved inland; from the Los Angeles Inter-Faith Co-operation Committee comes a request to Baptist ministers in communities to which these evacuees are taken to aid in assimilating them helpfully into the new community and to provide them with religious influences and ministries. LEADER is happy to respond to the request of the committee in passing this word along. This would seem to be one very practical way in which our Christianity can be expressed in the present ominous but opportunity-filled days.

■ At Hagerstown, Md., the National Christian Mission this year attracted 21,447 people, or 65 per cent of the entire population. Wheeling, W.Va., recorded the largest turnout with 38,000. Madison, Wis., was second, with 30,000, and Johnstown, Pa., was third with 26,000.

■ Preachers and teachers interested in the relation of divorce to religion—or to lack of religion—may want to ponder these facts on divorce:

Marriages ending in divorce are 71 per cent childless.
Of all divorces, 71 per cent are granted to women.

Most common grounds for divorce: cruelty, 47 per cent; desertion, 32; neglect to provide, 7; drunkenness, 2.

Urban divorce is twice as prevalent as rural.

Pacific Coast has three times as many divorces as East Coast.

Only 9 per cent of divorce cases ask alimony; only 6 per cent get it.

Of all divorcees, 35 per cent remarry within a year!

Nevada grants a divorce in six weeks; so does Idaho.

In Arkansas and Wyoming it takes sixty days; in Florida ninety days.

Only in one state is no divorce granted: South Carolina.

■ We read that Broadway is to get a huge "Go To Church" billboard. It is a twenty-three-foot board, reading "Times That Try Men's Souls. Pray—Go To Church. Build Up Your Faith, Courage and Strength." We're glad that beer and chewing-gum at last have a rival on the Square, but we can't at the same time help regretting that the churches have waited so long to do it—waited, in fact, until the day has come when Times Square is being seriously threatened with a nightly blackout, when no man may be able to read even the lettering on a twenty-three-foot board. Too late, with too little!

■ Brigadier General Arnold, Army Chief of Chaplains, has supplied a new slogan for chaplains in their work with the men. It is "Keep Them Praying!"

■ First Baptist Church of San Antonio, Tex., steps forward with the suggestion that Saturday night is the devil's night (movies, auto wrecks, etc., etc.) and that the time has come to take it away from him. First Church starts the movement by setting the night aside, regularly, for "The Unfinished Business of the Church" . . . which is Bible reading.
Good luck, San Anton'.

■ Keuka College announces a new series of daily after-dinner vesper meditation services. The programs vary according to the wishes of the leaders, who are faculty members; they volunteer their services for the fifteen-minute services.

★ ★ ★ ★

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●RECENTLY the Trinity Baptist Church, of Toledo, Ohio, ordered the new hymnal, *Christian Worship*. In an enthusiastic letter, the pastor, Willis S. Webb, declares: "We are delighted with it! The printing is good and the book lies open nicely in the hand or on the bookrack, even when new, if opened properly. The contents, however, are what sold it to our people. It has a splendid combination of the good traditional hymns and the new forward-looking hymns, so much in demand, especially by young people." Have you examined this vital new hymnbook?

"CHRISTIAN WORSHIP"
A New Hymnal for Baptist Churches
Over 500 Singable Hymns, Responsive Readings, Calls To Worship, Invocations, Index. Prices: One to four copies, \$1.25 each, postpaid; five or more, \$1.00 each, plus transportation. Maroon or green cloth.

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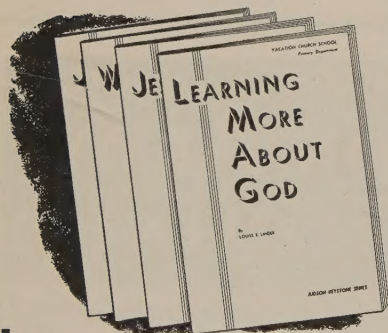
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THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut St., Philadelphia, Pa.

or Nearest House

OF INTEREST TO BAPTISTS

■ William Allen White reports on a union service of thirty churches recently held in the City Auditorium of Emporia, Kan.:

"It was a war meeting without hate. Not one note of rage or rancor sounded in the hall. No exulting war songs were sung. The whole tone and attitude of the meeting was that of fervent prayer for a final peace with justice. . . . The war was met as a great tragedy visited upon humanity as a consequence of their shortcomings, the wages of sin. That is to say, our selfishness, our national pride, our national sloth, our inability to do in the walks of peace what we are trying to do in the path of war."

Speaker of the day was Dr. William A. Elliott, President of the Northern Baptist Convention.

■ Vancouver (B.C.) General Ministerial Association offers a resolution of regret that the lives of law-abiding Japanese-American citizens in British Columbia must be disorganized by the war.

That is something more than a resolution; given more of that, it will do more than ten thousand smart diplomats to establish that sort of mind after the war which will work for a just and durable peace.

■ A man has gone to India with the most important document of the generation in his pocket. He is Sir Stafford Cripps. Said Sir Stafford the other day: "We have tended to divorce our religious and ethical values from our practical affairs. We try to live in two worlds. One is the world of our religion, our thought, our imagination; the other is what we call the 'real' world of politics and society and business. But we must learn to do as we think. To bring those two worlds together we need Christian inspiration!" Amen!

■ Telegram from Chicago:

"North Shore Baptist Church in Chicago has given to the World Emergency Fund three thousand two hundred dollars, which is two hundred more than the quota assigned. We are willing to put on an over-and-above campaign and increase our gift to at least four thousand dollars before May 1 if other churches will join us. . . ."

Speak up, the rest of you. . . .

■ The First Baptist Church of Everett, Wash., has set April 17 as the date for the celebration of their fiftieth anniversary. Congratulations to the congregation and their pastor, Rev. Claude Neal.

■ Calvary Baptist Church, Des Moines, Iowa, reached its seventieth birthday on March 14 and marked the occasion with a special all-day program on the 15th,

Sunday. Dr. W. H. Dickinson is their pastor.

■ Miss Lucy Smith, just returned to the United States after five years of missionary work in China, reports "most of the eighty-nine Baptist missionaries are being well treated, with the possible exception of six interned in Hong Kong." She brought no word of ten Baptists interned on Luzon, or of the one remaining in Japan. (Word has come through that Dr. W. Maxfield Garrett, held in Japan, is "safe, happy and profitably interned." He is the son-in-law of Dr. W. O. Carver of the Southern Baptist Seminary.)

■ Food for thought for those who say "The churches can never get together": in the last six months, 37 local and state interdenominational agencies have been set up throughout the country. Total number of interchurch agencies is listed at 251 local and state councils or federations of churches and 1,400 ministerial associations.

What do you mean, they can't get together? It is beginning to look as though nothing could keep them apart.

■ First Baptist Church of Germantown, Pa., was ninety years old in April. A celebration week will be concluded with a communion service on May 3. Germantown, at the moment, has not just one pastor but several: most sparkling feature of the celebration was the presence of the students who have been filling the pulpit, in the absence of a regular pastor, for the past eight months.

■ Young people of Temple Baptist Church, Los Angeles, recently met in the "rumpus room" of a downtown apartment house, and went from there on one of those "hunts" we've been reading about. It was neither scavenger nor treasure hunt; they were after men. Service men. They rounded up thirty Service men walking the streets, brought them in for an hour's fun in the rumpus room, extended invitations to service Sunday morning—and got a good delegation. A new use for rumpus rooms. Good for you, young people of Temple.

■ Word on the mental state of the 1942 soldier comes from Chaplain Thompson, ranking chaplain of the navy, and Major Jones, assistant chaplain of the 1st Army. They make this joint statement: "The 1942 soldier and sailor have a grim determination to cleanse the world of ancient ills. This is not race hatred, nor is it born of propaganda and blind faith. This is determination based on an alertness, a realization of the 'right' in Christian teachings, and a firm will to perpetuate them."

ROCKS and ROSES

Out of Our Mailbag

Editor, LEADER
Sir:

This country may become pagan . . . if the church does not get better results. Give us a definite task to do and some training and guidance for the task . . . It seems that only the Sunday school teachers have a really outlined, definite job in our church. Could we not have committees on Evangelism, Literature, Temperance, Visitation, etc.? I mean committees which would meet monthly with the pastor. He would give us brief training and guidance and we could give a brief report in church services. They preach and tell us to go out and do the Lord's work. Why no organization and co-operation? My parents showed us how to do housework and farming—they did *not* just tell us to go out and do it!

MRS. LEE FOREST,
San Diego, Calif.

" . . . The BAPTIST LEADER is fine. *Young People's* has improved wonderfully. We also find that *'Teens* is much better than the old style paper of a few years ago. I have always been a crank for Publication Society materials in that they help us when we help them."

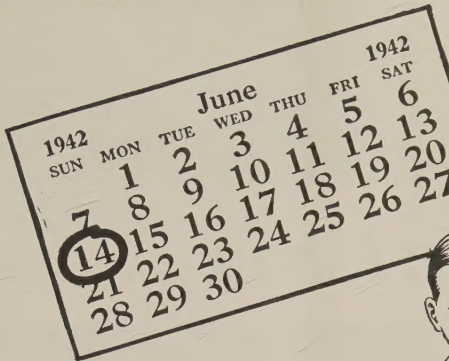
(From a letter to our field representative in Rhode Island, written by Mr. Henry C. Finlay, Fourth Baptist Church, Providence, R.I.)

Editor, LEADER
Dear Sir:

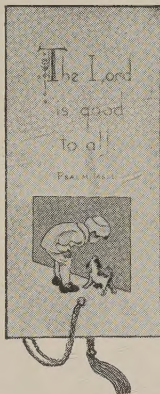
Discussing BAPTIST LEADER among our church school teachers, one of the women volunteered the information that she had found most helpful the article which Miss Heflin had written for a recent issue. Another said she always found something helpful which could be adapted to her own field, whether written for adults or children. And another: "It always gives my spirit a lift. You work hard all month and are getting very tired when along comes BAPTIST LEADER and makes you feel that your work is important, and that you are on the right track after all, and that it is worth while keeping at it." Whereupon one woman said, "Reading a copy of BAPTIST LEADER is as good as going out and buying a new spring hat" . . . Now as a mere man who may have suffered much from women's hats that may not at first glance seem to you to be much of a compliment. But as a woman I assure you that this is highest praise. . . .

Sincerely yours,
ROSE C. PERCIVAL,
Los Angeles, Calif.

Children's Day



Opportunities!



Bookmarks
No. 410

These beautiful bookmarks make excellent gifts and awards to be used in connection with Children's Day service. They contain designs of children at play with their pets and books and a simple Bible text. Punched and tasseled. Size, 1 1/4 x 4 inches. **15 cents**, set of ten, assorted. (81P)

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Children's Day
Button

Lithographed in colors. **25 cents** per dozen; **\$1.75** per hundred.



No. 974. Artistic design of a church window through which boys and girls can be seen coming to the Children's Day services. Cord for attaching to button or buttonhole. Size, 2 x 3 inches. **25 cents** a dozen; **\$1.25** a hundred. (81P)



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Arranged by Dr. William A. Elliott, President of the Northern Baptist Convention, this beautiful new booklet contains a brief and effective service of dedication, plus certificate. A growing number of parents and pastors are finding this service one of deep spiritual value and significance. Attractively printed on white stock with an artistic cover design in blue and gold. Size, 5 1/4 x 7 1/2 inches.

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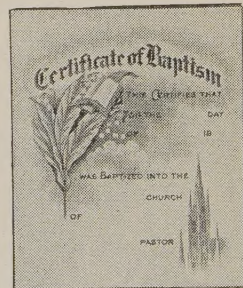
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120S

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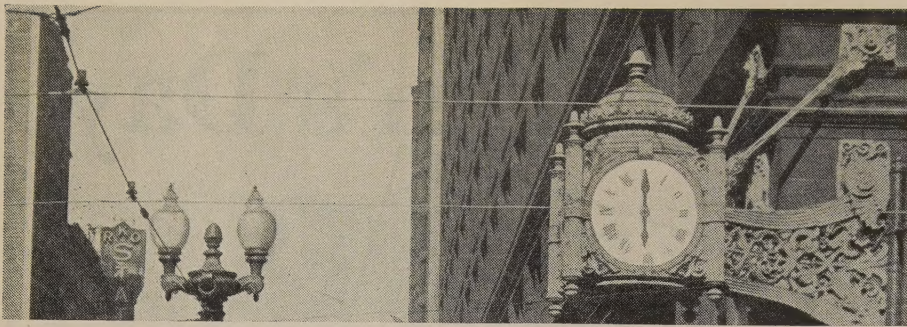


123S

See Back Cover for Children's Day Services

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**"EVANGELISM
WILL DO IT!"
SAID THE PREACHER
—AND IT DID!**

Dinner at Six . . . at Woodlawn

By FLOYD ENGLE



FROM THE SIDEWALKS OF CHICAGO COME WOODLAWN'S VISITORS—FOR DINNER AT SIX

IF we were trying to make a play out of this, we'd begin: Time: Now. Place: Any fine, big, old, downtown, down-at-the-heels, downhearted city church. Characters: The pastor and his people.

The people speak: "You know, pastor, this *used* to be a great church. (How pastors love to hear that!) Our own people used to live around here. But . . . you know . . . they moved away, and a lot of new people moved in, and now you wouldn't know the community, and . . . well, the poor old church is just going down." The pastor nods gravely as he replies, "Yes . . . I know . . . Just an impossible community for a Baptist church. We can't fight a neighborhood, can we? There's nothing much we can do about it, is there?" He sighs, and gives forth the impression that both he and his church are about ready for the headsman.

But—this is no play. And this is no imaginary situation. There are, alack alas, thousands of city churches just like that. They are real. They are a tremendous problem. In every city in this country, such churches have given up in the face of a population shift,

left whole areas without a ministering pastor or people, moved out to the greener pastures of the suburbs. It is a retreat, and none of us like it, and all of us are wondering what can be done about it.

This is no play. This is an article—the true story of one fine old Baptist church caught in the strangling ebb-tide of just such a population shift, and refusing to drown. This is the story of what Woodlawn Baptist Church, on the South Side of Chicago, did about it, with one of the most startling programs of evangelism in the Northern Baptist Convention.

As you stand in the street and look at it, you are not struck dumb by the architecture of Woodlawn; it is, to the casual, just another church on another corner. The exterior doesn't exactly glow like a sleek new ship of the faith; Woodlawn is rather a storm-battered old boat of belief that has seen hard days, hard going, seas that threatened to engulf it. The grime of the bustling Windy City is upon it. The evidences of a neighborhood that once was swank and now is not are all about it. A good old church in a good old neighborhood.

The street is filled with people who are rushing so fast that they miss it; the traffic is a swift, bewildering stream. Just another church. . . .

But is it? Five years ago Woodlawn had six hundred members; today, in spite of the heart-breaking population shift in its neighborhood, it has one thousand members. Half a decade ago the membership thermometer was going down, down, down; today it is going up, up, up. What did it?

Swift Community Change

No housing boom did it. No great sudden increase in the population did it. For years the population had been fairly static: fine old families lived here, owning their own homes, bringing up their children and their children's children in the church. "Swank" may not be just the word for it, but it was a reasonably prosperous neighborhood. Suddenly, all that disappeared like a coin up a magician's sleeve. Suddenly it was a neighborhood of lodging houses, apartments and apartment hotels in which lived young couples with or without young children, who were in the habit of moving overnight when a new or better job loomed up. It may be hard for you to believe, but according to a survey taken by the University of Chicago this slice of Chicago's South Side has a population turnover of 35 per cent per year. You may not like to believe this, either: Pastor E. M. Harrison, of Woodlawn, tells me that 50 per cent of the children in the Junior Department of his church school come out of broken homes. Only 7 per cent come out of definitely church homes. This is—that kind of neighborhood.

It worried the folks at Woodlawn; five years ago they got a new pastor—Dr. Harrison—and with him they stopped, looked, listened, and studied the neighborhood they lived in as they had never studied it before and they began to think about ways and means of keeping their old church alive. Not

even the most dismayed of them wanted to close up, but the most dismayed asked bluntly what there was left to do. What could anyone do, with a thing like this? You couldn't fight a community, could you?

The pastor asked, "Why fight it? Why not accept it for what it is? Why not accept the fact that things are different here now, that the community we have to work in is vastly different from the community we served yesterday? We'll get nowhere just getting mad at it. Let's invade it. There are as many people around this church as there ever were; they are new people and we haven't met them, and that's our fault. Suppose we begin to get them into Woodlawn. . . ."

"How?"

That "How?" It is the most devastating single word in the Christian church. We ask it of the preacher after a fine sermon: "Great preaching, pastor, but now *how* are we going to practice it?" A congregation wants to do great things for God and Church, but how? Woodlawn's pastor probably gave back the only answer there is to it when he said,

"I think evangelism will do it."

Evangelism? You mean preaching? A revival, or a whole series of revival services. Some special, concentrated preaching and teaching? That, said the pastor, was half of it. He asked of them, "What is evangelism, anyway? It is three things in one, according to my way of thinking. Evangelism is a *message* first of all; it is a heart-warming, or it fails completely; and it calls for a *plan*—you might say a searching-out and a follow-up plan—or it is liable to become as worthless as gold in a spent swimmer's pocket. It is a plan you'll find fully defined and described in Acts 5:42."

Half credulous, they turned to Acts 5:42 and read: "And daily in the temple (that was the preaching, teaching half), and in every house, they ceased not to teach and preach Jesus Christ." And in every house. *And in every house!* There was the plan—the "visitation evangelism," you might call it. It had worked in Galilee. It might work on the South Side of Chicago, if they tried it. . . .

But who was going to go into every house around Woodlawn Baptist Church? That would take time. The only employed officers of the church were the pastor, the church secretary, and the janitor. Yes, the pastor might do it. Some pastors had tried it—and wound up as nervous wrecks after five years or so. (A preacher in any good-sized church soon has to decide whether he is going to serve God beyond all human endurance; he can waste valuable weeks, months and even years in calling that produces nothing. You can find a



PASTOR E. M. HARRISON CAME TO WOODLAWN FROM THE MISSION FIELD OF BURMA IN '37

thousand walking exhibits of this truth in the ministry.)

No, they decided, the pastor couldn't do it all; he'd need help. Then it flashed on them: *why couldn't the church membership do its own calling?* Why not *lay* visitors? Why ask the preacher to do it all? Why not have men and women doing the preliminary calling, and passing on their prospects to the pastor? They might all get together for a week of calling. . . .

They called it The Week of Witnessing. There were to be four Weeks of Witnessing a year—one every three months—when as lay members of Woodlawn they would get into those lodging-houses and apartments and find out who lived there and what church they belonged to, and extend an invitation to everyone they met to come to Woodlawn. It took courage. It takes courage to ring a stranger's doorbell and talk to him about God and the Church of Jesus Christ; you never quite know what sort of reception you're going to get behind that bell.

The receptions, once they got started, were good; there were a few who turned the cold shoulder or got mad, but not many. Most of them appreciated the call; most of them hadn't been asked anything about Jesus Christ

for years. It was unique, novel. It paid off in a refreshing flood of new members. There was also a list, never diminishing, of "good prospects" for the pastor to work on. They began to learn a lot of things about church calling.

One thing they learned was that a Week of Visiting once every three months wasn't enough: it wasn't nearly enough. So—*they began to visit every week, fifty-two weeks in the year.* It became a regular, enthusiastic habit to drop in at Woodlawn for supper at six on Thursday night and to spend the evening that followed hunting out recruits for the Kingdom of God.

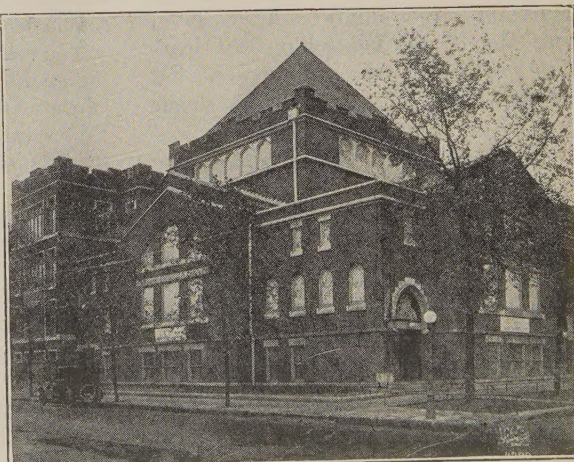
Dinner at Six! They come, a carefully selected group. There are many men in this group, for they have found out that men make very good visitors; being accustomed to moving fast in business, they get to the point quicker, state their business, get to the point, make their proposition—and get on to the next prospect. Together, men and women, they meet at six and they eat. They sing a hymn or two. They pray; they *all* pray, for this is a praying church, with a visitation evangelism founded on prayer. Then the cards are passed out.

The cards bear the names of prospects to be visited that night; the names are gathered from a wide variety of sources: from pupils in the church school whose parents are not Christians or church members, from members of youth groups, teachers, Boy Scouts and Girl Scouts, members of the adult classes, of the missionary circles or societies, etc. There is a visitor's card in every pew in the church sanctuary; hundreds of prospects come from these. There are contacts made through weddings, social affairs and funerals; there are friends who have friends they would like to see in the church fellowship. Their names are gathered, listed on these cards according to age and geographical location, and out go the visitors, two by two—as they went in Galilee.

Young people are usually assigned to call on young people. A Junior Department teacher is assigned to call on

(Please turn to page 18)

CAUGHT IN A COMMUNITY SUFFERING A 35 PER CENT POPULATION CHANGE PER YEAR, WOODLAWN BAPTIST CHURCH LAST YEAR HAD THE LARGEST NUMBER OF BAPTISMS AND NEW MEMBERS IN THE STATE OF ILLINOIS! IT HAS BEEN DONE WITH THE AID OF A UNIQUE SCHEME OF VISITATION REACHING EVERY HOME IN THE AREA. "LEADER" READERS WISHING FURTHER DETAILS MAY SECURE FROM THE PASTOR A PAMPHLET, "A CRUSADE FOR SOULS." ADDRESS HIM: REV. E. M. HARRISON, WOODLAWN BAPTIST CHURCH, 62ND AND UNIVERSITY AVENUE, CHICAGO

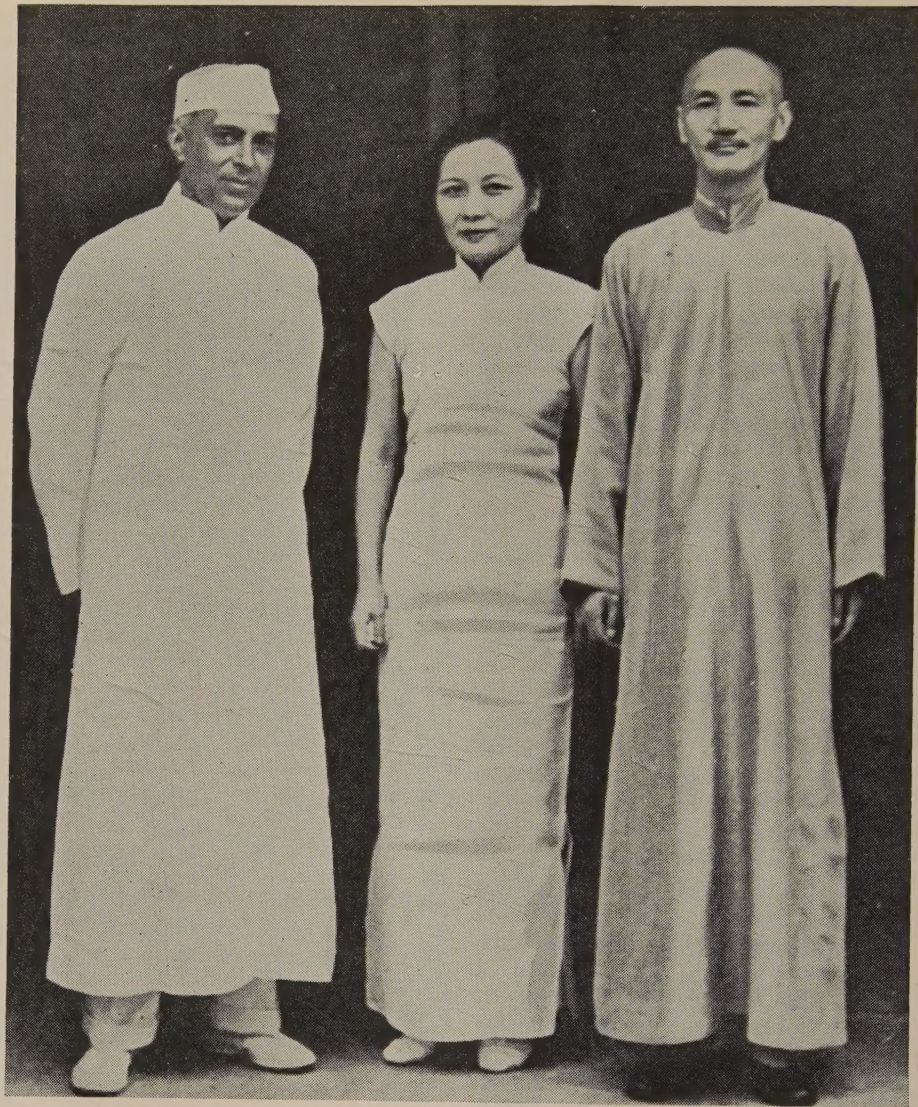


SYMBOL,
PROGRAM *and*
SUGGESTION:

The World Council of Churches

By WILLIAM ADAMS BROWN

One of the most distinguished churchmen in America offers the World Council as a way out of our confusion



NEHRU, GENERAL AND MADAME CHIANG KAI-SHEK PLAN THE UNION OF 800 MILLION PEOPLE. FOR WHAT?

THE supreme need of the world in time of war is the supreme need of the world in time of peace—a simple and compelling gospel, preached by men who believe it with their whole minds, feel it with their whole hearts, and demonstrate the sincerity of it with all their living.

Are we giving the world that kind of a gospel today, we who as teachers and preachers are charged with that all-important responsibility? A gospel at once simple and compelling? I leave it to you to give your own answer. For myself I can only answer with shame that we are not giving it.

For evidence I need only refer you to that widely read editorial in *Fortune*, in which the editor voiced the dismay of his lay readers at the failure of the ministry to meet the world's supreme need. That need, he insisted, was spiritual leadership—some clear and compelling voice telling men what they must do to be saved. They are not hearing that voice today. Where they look for simplicity they find confusion. Where

they have a right to expect unity, they find division.

We know very well how this situation came about. In our quest of the many things that seem important we have found it easy for the moment to push into the background the few central things that are so vital. And the layman, looking for leadership in the world crisis which has so suddenly come upon us, hears many voices, but no one clear and commanding voice.

You who teach need not look very far for an illustration of this. You are the educational leadership of American Protestantism, and I think you will agree with me that any one who sat down to study your program for the first time would find it hard to discover just where your main interest lay, or indeed, whether there *was* any interest that was first! Has not the time come to put first things first?

Please do not think that I am saying anything to any of you that I do not first say to myself; if it is proper for anyone to cry "I have sinned!" let me be the first to cry it. But how

are we to set about this process of self-reformation? I have but one definite suggestion to make.

I believe that at this critical moment of the Church's and the world's history, the World Council of Churches can bring us needed help. The council offers us, who are teachers, three things which are of the very highest importance to our work: a unifying symbol, a practical program, and a suggestion as to future procedure.

A Unifying Symbol

First of all, a unifying symbol. This is without question the most important contribution which the World Council has made. Indeed, if it had not done anything else, it would have been worth all the effort involved.

We are learning more clearly every day that man *lives* by symbols. Unless his imagination is captured, the man himself has not been captured. The Church of Rome understands this, and offers the Pope as the supreme object of loyalty. Hitler has discovered it, and he offers himself as Fuhrer for a

Baptist Leader

master race. Lenin understood it, and he proposed a world dictatorship of the proletariat. The Japanese understand it; they fight for their emperor.

We need to understand it in the Protestant section of Christendom; we need a gathering of our strength around a new Unity. As it is now, we are fatally divided, with nothing to put in place of these pagan symbols to catch and hold the loyalties of men. We shall never get that, as we are now. Non-Roman Catholicism includes nearly thirty independent, sovereign churches; Protestantism, how many more?

Even our approaches to unity have been competitive and confused. In the international sphere, no less than five different movements for unity have struggled side by side, each trying to live its own independent life, each appealing for the allegiance and support of the same group of people. As for our national interdenominational movements, who is a good enough mathematician to count *them*? What is there in all this confused "move toward unity" to arouse any enthusiasm, or command any confidence?

It is right here, I think, that the World Council can step in and give us the symbol we most need. In the World Council proposal—modest as it is—the aspiration for Unity at last seems to come alive, and be real. Once we become members of the World Council, we need not just *say*, any longer, that we belong to one church; we *are* members of one church. And while there

Program for Action

But the Council is more than a symbol. It presents us with a *program*. The plan to which seventy-five Christian churches have given their allegiance is decidedly *not* something vague and indefinite. It includes specific proposals which have been embodied in a proposed constitution.

The first point to be noticed in this constitution is its frank acceptance of the principle of federation. Now federation is the form of government which makes it possible for men of different convictions to get together in a common action. There is a great danger lurking here, I know: the danger is that those convictions may be overlooked and even over-ridden. The World Council has determined that nothing like that shall happen here; its constitution stands as a bulwark *against* any attempt to impose upon any constituent member any uniformity either of doctrine or practice; at the same time, it assumes that beneath all differences there are certain great common convictions which make possible not only a wider spiritual fellowship among us all, but (which is more important) it opens the way for our concerted action. These convictions, I think, have been very well expressed by the Edinburgh Conference, in its "Affirmation of Faith."

A second merit in the proposed constitution is its comprehensiveness. It includes the whole range of interests that have hitherto been dealt with only by our divided, specialized agencies. It

tinuous co-operative study in those fields in which we differ from each other.

Then there is the encouraging forward-looking character of the World Council of Churches. It does not propose to settle immediately all the bothersome questions that have plagued the separate churches; the churches themselves are the only ones who can do that, and it will be left to the churches. The Council sets itself to do something more important than this—something rarer. In providing for *continuous study* in those fields where agreement has not yet been reached, it makes possible a process of continuous self-criticism which, so far as I know, is not now to be found in any church constitution. This makes it possible for us to anticipate points of difficulty and danger and to guard against them.

Right here, the foresight of those who drafted the constitution of the World Council has set a great precedent for all those working for unity between the churches. When the invitation to join the World Council was sent to the various churches, it was confidently hoped that the first meeting of the Council could be held in 1941. When that was found to be impossible, a small provisional committee was appointed to carry on until the Council *could* meet. That committee has saved the day for us. It has furnished a center around which we could rally. You are all aware of what it has done and is doing in keeping open communications between the churches of a world at war (churches in belligerent countries and neutral countries), in furnishing accurate information about church conditions, in providing a spiritual ministry for prisoners of war and refugees, in organizing study of the post-war duties of the Church on both sides of the lines.

In all this, the Council is giving us a model of what we in this country ought to be doing on every level of our national life—in the nation, in the state, in the community. On all these levels, we should be doing what the provisional committee has been doing on a world scale. While we are waiting for that formal unification which is under way, we should begin now to act and think together, using such agencies as we have.

Here you teachers and church workers have a great opportunity. You touch the life of the church at a very vital point, and you touch it all along the line. You can interpret to every section and to every age of the church the significance of what is happening in the World Church. You can furnish in your own persons the leadership for which the church is looking, and so do your part in meeting the world's supreme need—the need of a simple and compelling gospel, preached and taught by men and women who believe it and prove it with their living.



THE WORLD CONGRESS OF CHRISTIAN YOUTH IN 1939 PLANNED THE UNION OF 600 MILLION CHRISTIANS

are some churches which have not yet joined the Council, there are already enough to give reality to its claim to be an ecumenical body.

proposes to deal with all these interests in two ways: by common action in those fields where we already have a great common agreement, and by con-

A VACATION CHURCH SCHOOL TEACHER,
IN CHARGE OF "RECREATION," FINDS AN INTERESTING—
AND HIGHLY PROFITABLE—SOLUTION OF HIS PROBLEM

Three Birds with One Stone

By KENNETH E. MORSE

THE most fun I ever had was on the job I dreaded most: it was more fun than a circus, and it did a great deal for God and brotherhood and for a pack of problem children in a Daily Vacation Church School. It came along just after the World's Fair had closed in New York, but with a few changes, I think it offers a program you can use in *your* Vacation School, almost anywhere.

I dreaded the job the minute it was offered me. I was to take charge of recreation in a community Vacation Church School. It was June, and hot. Intermediates from all over town came straggling into the big Sunday school room—intermediates from twenty-eight churches, and I never saw a sorrier lot than those I faced that morning. We went through the preliminaries scheduled for that day, and as the program moved along it became plainer than plain to me that the youngsters had been "sent" by their parents, and that they considered themselves martyrs. They assumed a pose of politeness, but their eyes said, "Kid stuff!"

The first spark of interest beyond concern for the heat and the humidity came when I said, "We haven't any planned recreation for tomorrow. What would you like to do? You've all attended Vacation Bible School before, and we won't have any fun unless we do something different, something new. You think about it and at the end of the morning session we'll decide what to do."

We closed early—with no suggestions whatever! They thought it was just a trick to get their attention. I decided to sit them out; I simply drew up a chair, sat myself down in their midst, and waited. When they couldn't stand that any longer, one girl said, "Softball." There being no objection, it was so ordered, and we broke up. Next day, after classes, we played softball. It was a tired, dusty, thirsty crew that sat down in the shade to plan the next day's recreation. But again they were unani-

mous for softball. I agreed, with an enthusiasm I did not feel. I wanted to get to work on something a bit more constructive, in a Christian way, but I thought it better to get that gradually rather than not get it at all.

The third day dawned sultry as ever. The carefully planned worship service in the early part of the morning was built around the theme, "Be ye doers of the Word." We got off on the Good Samaritan here, and things began to pick up when it was suggested that the Good Samaritan had to appeal to a professional for help; the argument resolved itself into a discussion of what the church should be doing for those around us who "fall on the Jericho Road." It was the opening I had been waiting for, and before we went into "recreation," I mentioned China as one spot where a Good Samaritan job was desperately needed.

I kept my word; there was softball. I kept them running the bases until they were ready to drop. How cool the church was when they trooped into it at eleven o'clock! We started talking, and nobody went back for more softball. The Good Samaritan popped up again, and then all of a sudden we began to see the homeless orphan refugees of

China. Someone suggested that we take up a daily offering for their relief, and the plan for the fourth day included the starting of picture scrapbooks for the Chinese, and the making of cloth bags with crossed flags of the United States and China. Softball was forgotten—but I still was not satisfied. We could do more than this. . . .

The second day of cutting out pictures and pasting them on sheets of paper began to be tiresome to the boys, and they talked of doing something else. The collections were not amounting to much; we were realizing a pittance, against such a tremendous need. "What we need," exploded one of the older boys, "is money. Money, and plenty of it, for those people in China." We talked about plays, pageants, entertainments, a cake sale, a pet show with admission and prizes, but it was no use. It was too hot. The girls brought their sewing, and came over to join the discussion.

Then it happened. One youngster shouted, "Why don't we put on a World's Fair?"

Six boys clamored for the office of the Hon. Grover Whalen (remember him?). All the girls wanted the ice-cream concession. Three boys wanted to run an



"THEY BOUGHT PAINT, WOOD AND NAILS AND SET ABOUT MAKING TOY DOGS, BIRDS, DOORSTOPS, KITES, AND LAWN ORNAMENTS ON AN 'ASSEMBLY LINE' SET UP IN THE OLD HORSE SHEDS BACK OF THE CHURCH"



BAPTIST CAMPS AND VACATION CHURCH SCHOOLS INCREASINGLY TAKE UP THE SUMMER SLACK FOR BAPTIST YOUTH

amusement area in the parking lot behind the church. Those who had visited the World's Fair were eager to tell how much they knew, and most of it, so far as this Vacation School was concerned, was beyond repetition. But the idea caught on, and nothing would do but the whole town must be brought in for a big time—a big time for us, and for China. We had killed three birds with one stone: we had solved the recreation problem, struck something that would make the whole town Vacation School conscious, and struck a good Good Samaritan blow for our brother-Chinese along the Burma (we almost said Jericho) Road.

Let me say here that we distinctly did *not* sidetrack all else in the school and concentrate everything on the fair. We went right on with our worship and Bible study periods. The Twenty-fourth Psalm was memorized, and used in worship. Half the group we divided into "the people on the walls of Jerusalem"; the other half made up "the pilgrims coming up out of the valley," singing this fine Old Testament song of the ancient days of Israel; when they understood that setting and meaning, the Twenty-fourth Psalm came alive! Psalms 1, 23, and 100 were also used to good effect. The Beatitudes were committed to memory. The life stories of living missionaries—Grenfell, Schweitzer, I. A. Brown, Dr. Ufford, and Sam Higginbottom were stressed, and we gave close attention to Billie Harris, to whose field the cloth bags and scrapbooks were to go. Hymns were always memorized. Thus, we kept up the regular instruction and worship that are warp and woof at a vacation school, if it is

to be worthy of the name, but in our missionary World's Fair we had a practical missionary project that caught the imagination as mere study could never have caught it.

A campaign of publicity got underway. Newspaper articles were prepared; the local press grabbed at it! (The local press always does.) A call was sent out for contributions of salable articles, which we promised to collect at once. The parsonage telephone was kept busy at relays of two girls or two boys, until every person in town had been contacted for "The World's Fair for the Chinese."

The boys went from door to door with their bicycles and express wagons, collecting "the loot." One of the teachers used her car. Pottery, vases, gadgets, artificial flowers and a multitude of other items, some useful and some worth only throwing away, came piling into our possession. A typewritten speech was used by every boy or girl answering the phone, telling the story as completely as possible in the fewest possible words. The town began to buzz.

Noncollectors among the boys decided it might be a good thing to have something to sell that they'd made with their own hands. They bought paint, wood and nails and set about making toy dogs, birds, doorstops, kites, and lawn ornaments on an "assembly line" set up in the old horse sheds back of the church. One did the sawing, another the sanding, another the painting, until the thing was done. It taught them a lesson they'll never forget on the monotony of the factory assembly line; even the idealism of "food for the starving" did not always keep a boy at his job.

One morning we passed out the tickets they were to sell. It was a mob scene. They dashed out into the street and overflowed the stores, stopped pedestrians, approached policemen and even motorists halted in traffic. Not one returned for a full half-hour. They literally covered the town with little tickets of yellow-and-Chinese-red, redeemable at the World's Fair.

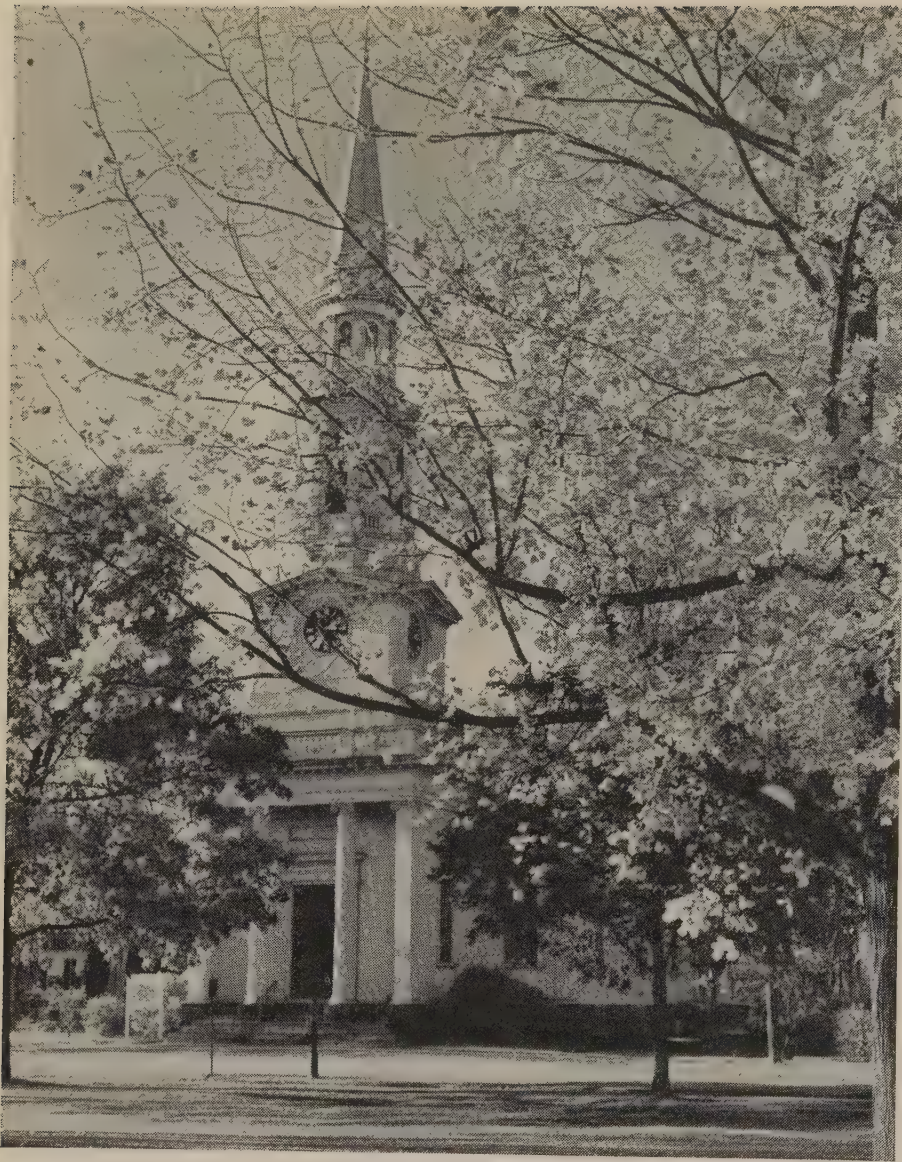
Came the great opening day. The boy elected as the Hon. Grover Whalen was the son of a former president of the City Council. He wore a high silk hat and carried the largest pair of hedge shears in town; mounting a barrel, he first delivered a wildly flamboyant speech of welcome, after which he snipped the ribbon (a piece of red string) across the main gateway, and the fair was on.

All afternoon the barkers shouted their wares. The hot-dog stand near the parking lot did almost as much business as the popcorn booth. The women seemed most interested in the white elephant table, where prices were so low that almost nobody left it empty-handed. The old men played horse-shoes in the shadow of sheds a century old. Scores were kept where they played darts, and the name of the champion was advertised in the local press.

Then the rains came. The downpour was terrific. No one moved for an hour. There was no good sense in complaining, for everything was sold out except the kites and the doorstops. Then we suddenly realized that we were tired, that it was Saturday night and that the place had to be cleaned up for Sunday. We cleaned it—and so to bed.

It was a proud little group that turned in its reports on Monday morning. There was a new self-confidence and a sense of personal worth and contribution as they counted their money for the last time and turned it over to the secretary. They did not know it, but they had made themselves secure from the inevitable cynic who will someday tell them that religion is only a matter of singing hymns on Sunday. Out on the sidewalk, as we parted, one girl said, "Do you remember that first day, when you told us we were going to plan our own recreation? We thought you were kidding." And a boy said, "What I'll always remember is the way you said every Vacation Church School was like an adventure; you just never know how it's going to turn out."

No, you never know. I never dreamed it would be so easy to—kill three birds (the recreation problem, a town vacation-school-consciousness and missionary teaching and practice) with one stone and at one fell swoop. It was so easy, and the more I think of it the more I marvel that we can't advertize missions and practice brotherhood and make it *all* as attractive as—our World's Fair.



SET YOUR CHURCH IN A
FRAMEWORK OF TREES
A-BLOSSOM, AND YOU HAVE
A THING OF BEAUTY AND
A JOY

simple and plain fact that most people are attracted by the beautiful. Beauty and color appeal to us as to the primitive Indian who gave a precious fur for a handful of bright beads.

Not long ago I traveled many miles along a country road in eastern Kansas and Nebraska. We passed many churches, but two nameless ones stand out in my memory. The first was a weather-beaten structure standing on a grassless and eroded yard, completely barren of trees and shrubs. The second church had been recently painted, the lawn graded and seeded to thriving grass; walks and driveways were in repair and shapely evergreens had been placed close to the foundations. After we had passed by I asked myself, "If you should move into that community, which of these churches would you like to attend?" There was no doubt in my mind as to the answer.

We associate beauty with God. See how the writers of Holy Writ made that association! Isaiah saw the Lord "high and lifted up." John saw "a new heaven and a new earth" arrayed in unsurpassed beauty and splendor. The garden in which the first man lived was a "lovesome spot." When God sets about his tasks of creation and re-creation he always carries with him a brush and paints of brilliant hue.

If this is true, should not then the place set aside for the worship of God be clothed in a simple attractiveness and beauty? The Hebrews thought so. Did they not say, "The glory of

Beautifying the Church Grounds

By MARK RICH and SAMUEL J. RICH

DRIVING through the countryside, a woman who loved the church of God made this observation: "The poor little country churches stand most of them upon pillars from two to three feet high, stark against the landscape, without any sign of an effort having been put forth to make the grounds around them attractive. It is a pathetic sight!"

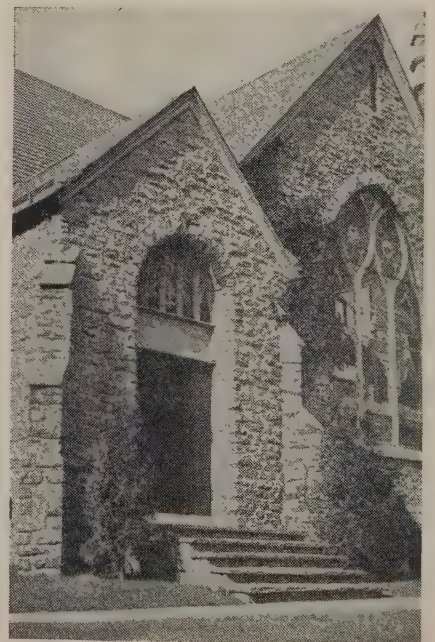
Haven't we all had similar thoughts about some of our country churches? But what do we do about it? Mrs. Austin Wilkinson felt it so deeply that she started a Church Lawn Beautification Movement. In inaugurating the movement she said, "I think it is especially appropriate at this time that we

should take advantage of our opportunity to emphasize that which God has given us and in so doing to point out that there is yet a people upon the face of the earth by whom God is recognized as the Ruling Power of the Universe. Would it not make a deep and lasting impression on non-Christians everywhere if we showed by the act of beautifying the church property that we love God and his temple?"

Why Beautify the Church Grounds?

The reasons for beautifying the church grounds are legion. It is a

EVEN ON THE NARROWEST
LOT, VINES AND A TREE
CAN GIVE A LOVELY TOUCH



Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of thy sanctuary"? An American illustrator (Harvey Dunn) has said, "Every true idea is of the infinite and must therefore possess the attributes of the infinite, in which there is no disorder or disharmony." If God be clothed in majesty and beauty surely the place set aside for his worship and for instruction in his ways ought to possess the qualities of his majesty and beauty. God *can* be worshiped anywhere, but the place regularly appointed for the worship of God can serve its purpose best when it possesses the characteristics of beauty and order.

The attractive church is a witness to the fact that somebody cares. Of course,



"THE POOR LITTLE COUNTRY CHURCHES STAND . . . UPON PILLARS . . . WITHOUT . . . AN EFFORT TO MAKE THE GROUNDS . . . ATTRACTIVE . . ."

there are those exceptions where one person has worked alone at beautifying the church grounds, but usually it can be counted on that a considerable group of people care about the church. This care grows out of a deep appreciation of what the church stands for. In that fact alone there is great evangelizing power. That somebody cares enough to clothe the church in beauty! That is a great testimony to the eternal purposes of the church.

Yet with all that may be said for beautifying the church grounds many of our churches have neglected it completely. Mostly it is sheer neglect plus a blindness to the possibilities of landscaping. One also finds objections, some of them quite unfounded. Trustees in one church objected to plantings because the shrubs would damage the foundation. (Of course, they will not damage it, if planted a proper distance from the building.) Folks in another church said that there is "nothing to



SMALL TREES SHOULD BE PLACED NOT TOO CLOSE TO THE WALKS. LARGE TREES MUST BE PLANTED AT A DISTANCE FROM YOUR WINDOWS

landscaping; one bush is like another and none of them amounts to anything." The committee of the ladies aid must have felt something like that when they threw out salt water from the ice-cream freezer and effectively exterminated a fine new planting of young shrubs.

There are many obstacles to be overcome. Children will run helter-skelter through the shrubs; they will bend and break small trees. Sometimes even grownups, unschooled in the artistry of plants, will chop down a shrub or a tree. Though a driveway and parking space may be neatly arranged thoughtless drivers, or even some thoughtful person at a careless moment, will drive across the soft lawn leaving as token of his presence two fearful ruts and deep, ugly scars. But these discouragements are only routine and should not be considered impossible hurdles.

Landscaping the Grounds

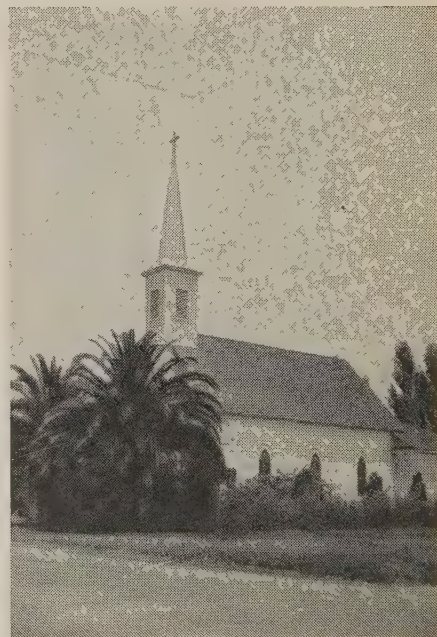
The first step toward beautifying the church grounds is to interest some class or society in the project or, better still, to interest the entire church and enlist them in studying ways and means of achieving the project. Once interested, a committee should be appointed. Naturally, the first thing to be done is to outline the project. This means landscape plans. Plans for arrangement of walks, drives, trees and shrubs and grading, though not as detailed as building plans, are nevertheless as important.

The actual *drawing* of plans should be done by someone with experience in the field. Nowadays there are many qualified persons. The county 4-H specialist, the agricultural teacher, a local nurseryman, an extension specialist from the state college or some other adept person may be called upon. Nurseries sometimes give free landscape plans and planting instructions to those who anticipate purchasing from them.

USE TREES AND SHRUBS THAT WILL GROW IN YOUR PART OF THE COUNTRY TO BEAUTIFY YOUR CHURCH

If someone from outside the community makes the plans, it is well to check them carefully against local conditions. Involvement in heavy expense should be avoided. When four of the churches in the Groton Community Parish planned to beautify their grounds a graduate student at the college of agriculture made the drawings at \$2.50 each. Plans should specify varieties of plants and give exact instructions for their placement and cost. Before submitting plans to the church, the committee should of course present recommendations for raising the necessary money if it is not already on hand.

The entire church, or the society or class to whom the enterprise is entrusted, should have full opportunity to study, discuss, and approve the plans. To inform members of the values and purpose of landscaping and of the principles involved, an illustrated lecture on landscaping may be arranged. A piece of literature like "Beautifying the Church" (Please turn to next page)



Beautifying the Church Grounds

(Concluded from page 13)

Grounds" (published by the National Plant, Flower and Fruit Guild) may be distributed. The committee will also send to the state college of agriculture for available bulletins. By the time the plans are fully approved a considerable number of people should be instructed in the art of landscaping. Such instruction always produces enthusiasm.

The following principles may be helpful to such a committee:

Keep the lawn in front of the church open. Do not clutter it with a planting of individual shrubs and trees.

Churches are more attractive if "framed" with a planting of trees which grow large. Trees are planted at the sides and rear, leaving ample open lawn to give a sense of freedom. Ordinarily large trees should not be planted directly in front of the church, or too near the sides or back.

Parking lots, unsightly corners and background and outbuildings can be screened by shrubs which grow rapidly and attain considerable size.

Generally, front corner plantings are of low-growing varieties, unless there is a specific reason for screening or hiding some ugly site.

When a new church is to be erected, it should if possible be set back sixty to seventy-five feet from the line, or further, depending on the location. If it can be avoided, a town or country church should not be "crowded."

Select plants that need a minimum of trimming. Church grounds may be neglected when home grounds are neatly kept. It is best to choose varieties that "keep themselves" in so far as this is possible.

If the project is quite extensive, planting may be spread over a period of years. But avoid the danger of postponing the installment planting indefinitely.

Planting the Grounds

The next step is the actual work of landscaping. Planting the grounds can bring much joy and comradeship to the members of the church. For the occasion of planting, the committee should lay careful plans. A time, day and hour, should be set. There are two planting seasons, spring and fall.

Arrangements should be made to have on hand all that is needed for the work of the day; tools, plants and plans. If grading is to be done, teams and heavy implements will be necessary. Someone should be appointed in charge of the work. There should be an advance enlistment to be certain that a goodly number of people will be present. Plans for a noon luncheon will



WALKS SHOULD BE CAREFULLY PLANNED; THEY MUST CONFORM TO THE SWEEP OF YOUR BUILDING-LINES

help to enlarge your corps of workers.

A ceremony for the dedication of a tree could be made an appropriate part of the planting day. If most of the church people are occupied so that they cannot participate in the planting, the dedication service may be set for the following Sunday.

From Alderson, W.Va., there comes an order of service used in connection with a church-lawn beautification movement. It is suggestive of what can be done in any community:

Program

Hymn ... "I Love Thy Kingdom, Lord"
Prayer
Solo, "Trees" Joyce Kilmer
Reading of presentation speech.
Poem, "Plant a Tree" L. Larcom
Hymn, "The Church's One Foundation"
Poem, "Into the Woods My Master Went" Sidney Lanier
Hymn .. "For the Beauty of the Earth"
Benediction

Obtaining Plants

The planting of church grounds *can* be very costly. Choice shrubs, evergreens and trees are expensive. It is not difficult to spend several hundred dollars on an elaborate planting. Most churches cannot afford such an extravagance; even if they could afford it, it is questionable whether that sum of money should be taken from the regular program of their church. There are several ways of limiting costs without sacrificing quality.

But there are many other ways of getting shrubbery. A minimum number of shrubs can be purchased at a nursery, and the remainder taken from the fields and woods or from the yards of church members. In every section of the country there are plants growing wild. In Oregon, the Oregon grape and ocean spray are choice plants growing in abundance in the fields and woods. In New Jersey and Pennsylvania, mountain laurel, rhododendron and azalia abound in natural state. Dogwood, American

elm, maple, spirea and scores of other trees and shrubs are available. The College of Agriculture at Madison, Wis., has made a long list of native shrubs and trees available for landscape use in that state and locality. Excepting in the desert and on the western edge of the great plains, there is no reason why every church should not be properly landscaped. Even in the desert, the use of stones, desert flowers and cacti may be used with good effect.

One may also get shrubs from the gardens of members. Not infrequently some member will be an amateur nurseryman, raising stock for the fun of it. In other gardens one may find excess plants which the owner will gladly donate. In receiving such donations, care must be taken that plants are not accepted just for the sake of pleasing the donor. Inferior varieties and plants unsuited to a particular purpose should not be permitted to destroy what would otherwise be a pleasing landscape arrangement.

The cost can be met variously. A deacon, Charles O. Rhodes, was responsible for landscaping the grounds of the First Baptist Church, Groton, N.Y., which in 1932 was recognized as the most attractive town and country church in the Northern Baptist Convention. The grounds of the McLean Federated Church were landscaped in memory of a beloved member, whose son gave a sum of money in his honor. A class may save money for this project, or the church may take it out of the budget, or raise a landscaping fund.

Pruning and Clean-up

Shrubbery does not grow without care. The sexton should be trained to care for the trees as he cares for the sanctuary. More than this, every church should plan an annual "spruce-up" or "clean-up" day. This day will likely fall in the springtime as the grass begins to green. With a committee in charge, the men will rake the yard, removing the debris of winter and leftover leaves. Spading, replacing dead trees and shrubs, new planting and such trimming as may be seasonable will be a part of the day's activity. A warm lunch served by the women of the church will make this a day of much fellowship and joyful work.

Once made lovely, the fame of your attractive church spreads through the entire countryside. It elevates the status of the church even in the minds of those not affiliated with it. Even those who occasionally pass by will learn to look with anticipation and appreciation. Beauty and goodness go hand in hand. Beauty symbolized the high purposes of the church. That congregation which worships in an attractive setting should easily find the essence of religion that is discovered with more difficulty by those whose surroundings are drab.

Baptist Leader

"Leaders Say":

This is LEADER'S open forum. Here let the leaders express their minds. Contributions must be signed

A Crisis—and a Cure

THERE is a weakness of deadly seriousness threatening the Northern Baptist Convention. It is this: we have a steady increase in membership and a steady downward trend in the number of converts baptized.

This downward trend began in 1925, so far as we can tell from the statistics of the denomination. For three years we checked it, and then it began all over again. Probably the war has something to do with it, for surveys prove that during those days when the United States is at war, there is *always* a sickening decrease in the number of converts won to Christ.

Unless some very special attention is given to this problem in the Convention this year and next, we shall be baptizing fewer and fewer converts each year, and our denomination will suffer a cut in its membership strength from which we shall not recover for decades. Let's face it: our increase in strength in the past two decades *cannot* be attributed to an increase in our evangelistic efficiency. The trend in the number of converts *baptized* and in the number of converts *won* in proportion to our membership has been steadily downward for a quarter of a century. In 1917, just before we plunged into the first World War, we reached our all-time peak of almost 90,000 converts in a year. Last year we reported only 57,500 converts, a 35 per cent drop from the peak year.

This has not been because we have entirely neglected the recruiting of disciples for Christ. Without seeking an alibi, suppose we try to analyze this tragic downward trend:

I. *There are fewer children in our church schools than we had ten years ago. There are fewer children in our Baptist families today than there were twenty-five years ago.* We can no longer depend on the baptism of our own Baptist children to maintain our strength. There is no escape from a general weakening of our capacity to do things for God and humanity unless we can recover our faith in the possibilities of adult evangelism and do something aggressive toward winning to the Baptist faith families that now have no interest in that for which we stand.

II. Too many of us have had no faith in the possibilities of adult evangelism

in the past two decades. We have had so little faith in approaching grown-up people in the name of Jesus Christ that there are now on the fringes of our parishes a host of young and middle-aged parents who in the good providence of God received years of Sunday school training in their youth, who know the gospel, therefore, and are ready in these tragically insecure days to give serious attention to becoming honest followers of Jesus Christ. But unfortunately these people have very largely lost their faith in the church, in its regular ministries and its special revival efforts. They are not to be found in our Sunday services nor in our evangelistic meetings, but *they can be found in their homes*. They cannot be reached by churches that confine their evangelism to the four walls of the church building.

III. Our great downtown city churches, most of which twenty-five years ago were evangelistic preaching-centers of great power, are dying out. Many are already closed. As evangelists we must be seriously interested in the rebuilding of our Baptist strength in the suburbs where our people now live. They are the children of those who used to support our downtown city churches and their great programs of evangelism.

IV. There is an inevitable reaction to the abuses of tabernacle evangelism, but let us remember that unworthy sensationalism and commercialization are not inevitable concomitants of mass evangelism. We have a number of good evangelists today who are effectively reaching the unchurched for Christ.

V. Modern warfare and economic depression with their consequent large migration of the people on scales hitherto unknown have undoubtedly affected our results in evangelism. Unless we can recover the zeal of our parents to help a transient member of our community to a vital faith in Christ, many people under the American flag will receive no adequate religious ministry whatever. In these days when people are perpetually on the move, churches that are interested in evangelism for revenue only are bound to lose out.

What can we do to win more followers for Christ?

a) We can make sure that evangelism is put into our association and state and national programs. As surely as we talk only of financial plans and special war projects, the impression will get abroad that our churches are interested only in getting money. We must stress our basic business.

b) We can take seriously the *Baptist Church School Advance* program.

c) We can keep all worthy evangelists busy in mass efforts to challenge the attention of our generation to the claims of Christ. Pastors can help each other in revival meetings in our churches.

d) We can have a *Home Visitation Crusade in every church*. Dr. Guy Black reports that 46 per cent of all the adults interviewed by the trained laymen who co-operated in the National Christian Mission gave their decision for Christ and the church. There is no plan of attack that promises more immediate results in the strengthening of our churches than this plan. The experience of the past year has proven that the personal leadership of Dr. Black is not essential to it. Without his help in cities like Cincinnati, Youngstown and Omaha, 20 workers (only 2 of them men) secured 46 decisions in 4 nights in the parish of a church of only 400 members; an average of 24 workers secured 54 decisions in 3 nights. This plan works both in country and city. A Nebraska pastor has had amazing results, both in a small, discouraged church in the open country and in a village situation. Thirty adults were won for baptism in a four-day crusade led by the pastor in a little church of 250 members. A pastor of a village church in New York tells of two laymen in his church, trained in this method, securing over 50 new members for a little Federated Presbyterian-Baptist Church in one month.

Our churches today are already in touch with a white harvest of tens of thousands of adults who are already instructed in the gospel. If we will promptly follow the method of the Master when he sent forth seventy, we can secure their decision for Christ, provide Christian homes for their children, greatly strengthen our churches, and render a fundamental service to our country in an hour of great peril.

—WALTER E. WOODBURY,
Secretary of Evangelism
for The American Baptist
Home Mission Society

CHURCH SCHOOL WORKERS' CONFERENCE

Suggested Program for May

The Forward Look

By F. LENORE KRUSE

Foreword

May brings the church school workers to a rise from which they can view the coming work of the next few months—the summer season. What shall be the attack of the Advance upon the “summer slump”? What are the opportunities to be grasped? What activities should be set in motion?

The period of devotion in this conference can well be a reaching-out for a “power to do.” We must face the fact that new elements in the program must be met by new elements within us. When we discover that to take Christ seriously is to open the way for him to change us in unexpected ways, uprooting settled attitudes, creating new habits and about-facing some of the directions in which we have been going, then we can see our way clear to goals which otherwise are blocked.

Devotional Period

Introduction by leader, touching on thoughts expressed in the foreword.

Hymn. “Forward through the Ages.”

Leader. The task through the ages has been the same. Only the surroundings change. And to one who engages in it comes the need for new strength, even as Jesus needed it.

Let us draw into his presence for just such renewal of strength and ability to carry through the next important steps in our work as church school leaders and partners with God.

Prayer Hymn (sung as solo). “In the Secret of His Presence.”

Period of Prayer (its expression shared).

Thanksgiving for results already seen; penitence where service has been half-hearted, and aspiration to deeper consecration; a laying before God of immediate problems and new opportunities to be faced; and a readiness to receive the “power to do” which the task demands.

Hymn. “O Master-Workman of the Race.”

Scripture (to be read as benediction). Philippians 3: 7-8, 13-14.

Discussion Period

Three important points invite attention: (1) the ongoing of the regular program during the summer months; (2) the new activities for which the summer season provides opportunity, notably vacation school, and Baptist camps and assemblies; and (3) the primary steps toward preparation for

the new church year beginning in September.

The leader will need to guard against spreading out too thin. Think of these three areas in terms of your own church, and plan to put the main emphasis on the one uppermost in need, touching more briefly on the other two.

I. The On-going Program during the Summer Season

What adjustments of schedule and personnel will be necessary to insure adequate control and effective teaching in all departments of the Sunday school, at the same time giving needed time for vacation and rest absences on the part of the corps of workers? A definite summer schedule of both teaching force and program, planned in advance, will go far to “keep ’em coming” through the hot days. Vacation absences are inevitable, but all too often the attendance slumps more than such absences warrant, because of haphazard summer leadership. There will be fewer vacations this year. Pleasure auto-riding over week ends will be sharply curtailed. So here is our opportunity. We can make it a thoroughly pleasurable experience for the great majority of our pupils to keep coming to Sunday school all summer, if we will work at it.

Appoint a committee to work on the summer personnel and program. Examine in advance the summer quarter's lessons and take their subject matter into account. Search the Bible for the magnificent but less familiar psalms of nature, or the lives of great Bible characters who were essentially “outdoor men,” and build services around them. Invest in pictures, such as that of Jesus seated on a rock overlooking the Sea of Galilee, or Taylor's “When I Consider Thy Heavens.” Discover the beautiful but rarely used nature hymns and songs in our hymnbooks, and feature them. Plan a campaign of publicity.

II. Special Summer Activity

a) *Camps and Assemblies.* There is no summer experience so rich in growth toward God as that of the young person who spends one or two weeks in the out-of-doors with a fine Christian leader. Write to your State Director of Christian Education for data on the camps and assemblies for juniors, teen-age youth, and young people. Consider the appointment of an individual or group to be the point of reference for summer

camp, and the setting aside of a fund to meet the cost.

b) *Vacation Church School.* This is the most important of all summer church school activities in the wideness of its appeal and the effectiveness of its results. If your church has regularly held a vacation school, have someone present a report of the past few years regarding attendance, type of program, kind of outreach into the community, and general results. Study this for ways and means of improvement. Send to the Christian Education Department of The American Baptist Publication Society for the Vacation School Packet, which contains a wealth of materials on objectives, organization, available courses, etc.

If your church has never yet tried having a vacation school, consider its advantages this coming summer in the light of the increased opportunity and need. Take stock also of your community's growth and the influx of new families because of defense work. The vacation school can well be the avenue through which whole new families are won to Christ and into the fellowship of the church.

III. First Steps for the New Year

You may ask, as we near the close of the second year of the Baptist Church School Advance, “Is this the end?” Not much! Our church schools everywhere have demonstrated that this is only the beginning—and a great beginning. The goals of the Advance are by their very nature permanent goals. New life and growth everywhere have demanded nurture, and not a closing down of effort. So our Baptist Church School Advance will go on with the great United Christian Education Advance.

Take a quick glance over the past two years. Has definite and satisfying progress been made? Then plan to reach out in the coming year with new objectives touching the home and the community. Or did your church falter in the Advance? Then take advantage of this opportunity for a new lease on spiritual energy. As before, this new step in Advance will be launched with a Christian Education Week, for which new and completely practicable plans are being formulated. Discuss the place of your own church in this new step, and be ready to launch out. Organize your committee now to plan for Christian Education Week, and have them follow closely the disclosures which will be made in the June BAPTIST LEADER.

Baptist Leader

Advance News



There's Some Mistake

Our face ought to be red—or *yours* ought to be red—because “there’s been some mistake.” Our desk is littered with letters saying that; they are coming in from folks all over the Northern Baptist Convention who somehow or other didn’t get their schools registered for this year’s Advance. We’re mad and we’re glad, for these letters prove to us that Advance has been even more successful than we thought.

From California a pastor writes: “There must be some mistake . . . we have had Work Kit II in our possession for some months . . . in the last two years our attendance has jumped from the lower 400’s to the higher 600’s and occasionally we have well over 700. It has been necessary to organize a second adult department!” And this school wasn’t registered!

From Idaho: “There’s a slip-up . . . we are completing the new church building in our mission . . . keeping consistently well above last year’s attendance records . . . beginning our new Educational Plant. . . .” And they have paid more than 200 per cent of their total missionary goal, at the six months’ mark. . . . But this church wasn’t listed as carrying on in Advance!

From Ohio: “Last year we had a gain of 28 per cent for the first year; we are up against it this year, but with the help of God we will be better than 20 per cent. . . .” His church “got itself left out.”

Arizona is heard from: “Our attendance has jumped up from 125 to 175 each Sunday since 1940. . . .”

From Down East in Maine: “We gained 10.5 per cent in attendance dur-

ing the first six months and 16.6 in membership. . . .” Why wasn’t this one registered?

Fess up now: HAVE YOU REGISTERED YOUR CHURCH AND CHURCH SCHOOL IN THE BAPTIST CHURCH SCHOOL ADVANCE FOR THE CURRENT YEAR? Or are you one of these left out in the cold? WRITE HEADQUARTERS TODAY!

Lanterns:

Hither and yon, we find Baptist churches that have worked out fine dramatizations, or pageants, of the first chapter of “Lanterns in the Night.” Some of them started off their second year of Advance with such a pageant, and they report a great deal of interest aroused in the adult congregations.

That first chapter in “Lanterns” was written with just such a possibility in mind. If you study the wording carefully, you will find it quite easily adaptable to dramatization. Fine old Robert Raikes makes a great leading figure in the play, and the host that came after him are a drama by themselves.

But don’t overdo it, as we heard of it being recently overdone in a little Western church. To make it realistic, the boys in this church school went outdoors and got some *real* mud and smeared it on the stage; halfway across the stage, he who played Robert Raikes missed his footing, stumbled and fell flat. It was a bad start, but they got over it. (Attendance is up 15 per cent, at last reports.)

But It Will Work . . .

Your Advance editor has just returned to his desk after a long trip over the Convention. He had a great time and ran into some great situations.

In more than one church he ran into people who said, “But it’s different here. The Advance program will never work *here*.”

One pastor who met that three years ago, on taking over a new pastorate, put the Advance program to work, tripled his congregation, more than doubled his church school, and today he is putting the finishing touches on a brand new three-story educational plant. It was different there, but . . .

It’s different *everywhere*; no two churches or church situations are alike. But the thing that fascinates us (even more, since we’ve taken that trip) is that the Advance idea is like the Christian idea: *it has worked wherever people have worked hard to make it work.*

We got into little weather-beaten prairie churches on that trip: we found Advance working wonders. We got into big, cathedral-like churches with thousands in their congregations—and Advance was working its wonders there. We saw city churches, country churches, missions, chapels and suburban churches—all kind and manner of churches. And where Advance got a fair chance, it was working.

It’s like this. Just this morning a preacher writes us: “We took Advance up with our teachers, and decided not to try it. They do not care to go to a lot of checking up and extra work.” Another wrote us: “Dear Publication Society: The Advance program hasn’t worked very well in *our* church. The Work Kit arrived six months ago, and somebody left it on a back seat, and it’s been gathering dust ever since. Can’t you help us?”

It’s hard helping churches like these; it’s a joy to help churches that roll up their sleeves! Which is yours? Make a mental note of this: the churches most successful in Advance and the two churches mentioned above got *exactly* the same material.

Help Yourself

Calvary Baptist Church of Springfield, Ohio, found the Advance program not 100 per cent adaptable to its needs. So Calvary did a smart thing: they used the program as a base, and *improvised upon it* to meet their peculiar situation. They set a goal for each class—so many new members per member to be brought in within six weeks’ time! Up went their attendance from 79.5 to 88.8.

Well, why not? We never expected all our Baptist churches to accept a ready-made program; what we wanted to do was to place in their hands tools that might be adapted to special needs. Go ahead. Improvise. Change it around to suit yourself. *But get that advance!* Take what you can use; add what you need. What we want is a common effort on a united front.

Dinner at Six... at Woodlawn

(Continued from page 7)

juniors. Men call on men, women on women. For family visits, where several persons in the same family are to be called on, the team usually is made up of husband and wife, or two men. Outstanding personalities are visited by a select team of business or professional people; especially difficult cases are never visited by new or inexperienced teams.

You say that must take a lot of visitors? More than you could count on, in your little church? You're wrong. The reason we run this article in LEADER is to prove that *any* church can do it: the week-in-and-week-out visiting group at Woodlawn averages only fifteen people. Any church has fifteen people. . . .

The Eight Commandments

Dinner at six. Prayer at seven. Out on the street before eight. They take their cards and begin ringing doorbells. There are Eight Commandments to be obeyed, faithfully:

1. Look pleasant. Smile!
2. When the bell or knock is answered, say "We are members of Woodlawn Baptist Church, and we've come for a friendly chat. . . ."
3. Don't beat about the bush. Do not discuss the weather, politics or the war.
4. Do not antagonize people. Don't argue. Win a friend.
5. Ask questions about early religious training. Get your prospect to do the talking. (But don't let him run away with the conversation!)
6. Call early. Early evening calls catch most people.
7. If company is present, excuse yourself and call again.
8. Do not become despondent or discouraged by seeming failure.

Some decisions are won for Christ at the first call; usually, it takes more than one call. The great value of this sort of visitation, however, does not lie in the layman winning an immediate decision as much as it does in making a contact for the pastor; they let the minister, who is experienced at the art, do most of the actual decision-winning. They open the door which lets the pastor in.

Most churches ease in their membership through some activity in the church; that is, membership comes last, activities first. That works in reverse at Woodlawn. Four-fifths of the membership here joins the church before taking part in any activity. Less than 20 per cent of the adult membership comes out of the church school. They come

straight into the church from the call of member and pastor. Visiting has done it.

The church school has felt an upthrust in spirit *and* attendance. Partly due to this lay visitation and partly due to a beautifully organized Church School Advance program the school has taken on a new life. Look at this latest Church School Advance Report, printed in the weekly "Messenger," official bulletin of the church:

Department	Average Attendance Jan., 1941	Average Attendance Jan., 1942	Gain
Beginners	23	32	39%
Primary	50	58	16%
Juniors	55	57	4%
Young People	52	62	19%
Ladies' Class	46	67	15%
Men's Class	24	24	4%

Last year showed a 12 per cent increase in the church school over the year before, and this year it will be even better. Under Advance, teaching standards have gone up (which is saying a great deal in a church where 76 per cent of the teachers are college graduates and where sixty-seven are now studying in college), Worker's Conferences meet regularly with *every* class in the school represented, and the majority of teachers are enrolled in leadership training courses. No, Woodlawn, in the midst of that swift and devastating population shift, will probably *not* close up this year. Nor next. They've found the way out. . . .

It is not a peculiar situation, nor a solution that cannot be applied elsewhere. It seems to me that this sort of visitation evangelism could be practiced in the smallest of our Baptist churches, if there were a will to make it work. Do you know the "expert" who has a sure-fire plan of membership increase to sell any church for five dollars? He is so sure of his scheme that he guarantees money back in case it doesn't work. All you have to do is to do *exactly* as he says, follow *exactly* every step he points out, and go at your visiting and recruiting with a determination to get it done, no matter what. Well—that expert has nothing in his plan that the people at Woodlawn haven't in theirs. This is *it*. Try it! You can't fail to get your increase—*provided* you have their vision, courage, consecration and determination not to fight your neighborhood, but to win it.

"ELEGANT suburban church edifices will never be an adequate substitute for the passion of Christly devotion in the instant and continual ministry to men and women of our great cities. . . . and conversion can come only through such sacrificial labor as the church has never known since the apostolic age."

—From *Evangelism in the New Age*, by A. K. de Blois. The Judson Press.

Democracy without Religion?

By WILLIAM C. KERNAN

The absolute necessity of an unshakable bond between Christianity and democracy can be more clearly seen now than, perhaps, at any other time in modern history.

Here we are in America standing before the world and saying that "all men are created equal," which, by implication, means that we are committed to the task of establishing a society of friends and brothers. In America we have to look out for each other's rights and interests in the same manner as do members of a family. Persecution and injustice to anyone or any group goes against our grain. It is un-American, we say.

Yet, look at us. Look at the human family in the United States—sixty million Anglo-Saxon members, fifteen million Teutonic members, thirteen million Negro members, ten million Irish members, nine million Slavic members, five million Italians, four million Scandinavians, two million French, one million Finn, Lithuanian, Greek, respectively, one-third of a million Indian, one-third of a million Filipino, Oriental and Mexican. This is our *American* family. And we affirm that every member of it is equal, in his rights, to every other member of it; that the actual unity and co-operation of all these people is what we mean by "American democracy." No group dominance, no discrimination, no persecution can be permitted. How is it possible, or even thinkable, that men, whose racial and religious rivalries have led them, in other lands, to oppress each other, should be able to live together peaceably in America? It is not possible unless we have in America that vital and profound kind of religion revealed in the Bible which releases the spiritual resources of men, in the proper exercise of which, by the grace of God, they are enabled to love one another and to live together as brethren.

It is easy—it is natural—to hate. Easy—and natural—to be greedy, to take advantage of the under-privileged, to exalt one's self, to oppress and to persecute people who are different from ourselves, to deny the human brotherhood. This can never create democracy. It can and it has created totalitarianism. But only good religion can create and sustain democratic society because the love, and understanding, and co-operation which democracy requires for its very existence are *spiritual* values.

"WHATEVER makes men good Christians, makes them good citizens."

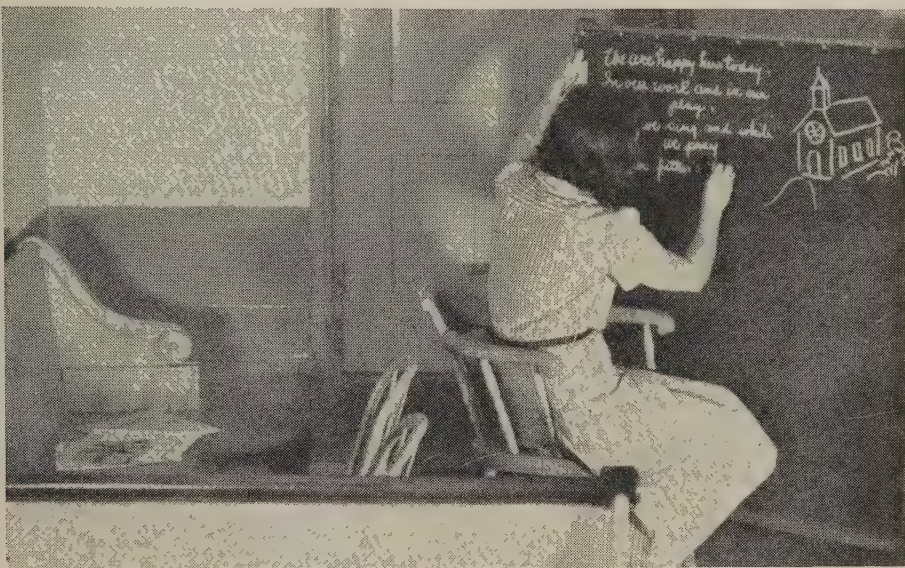
—DANIEL WEBSTER

Baptist Leader

Children's Leader

It Couldn't Be Done— *but She Did It!*

By DORIS CLORE DEMAREE



Loder

A TEACHER OF CHILDREN IN
A ONE-ROOM CHURCH
CATCHES A VISION AND
MAKES HER VISION A REALITY

WHAT was happening at the little white, one-room church at a certain middle west crossroads? The whole neighborhood was wondering. The Joneses were wondering because Johnny Jones had said, "Mom, may I have that ivory paint you had left from the kitchen chairs? I want to take it to church."

"Why, Johnny?"

"I don't know, but when I told Miss Margaret we had some she said to bring it if you didn't care."

The Browns were wondering because Billy Brown had said, "Dad, may I have those two orange crates that are stacked away in the tool-shed loft?"

"Why, Billy?"

"I don't know, but Miss Margaret asked us to bring all we could to church."

The Whites were wondering because Mary was gathering all the clean cardboard and wallpaper she could find. The whole neighborhood was wondering because they all had been asked for magazines, lumber, paint, nails, or something. What was happening?

It all began two weeks earlier when school was over and Miss Margaret had come home. She had spent the winter four counties away teaching in a second grade. All the children loved her, loved her for the stories she told, for the games she knew and for the interest she seemed to have in each one of them,

whether boy or girl, whether two years old or twelve. The very first Sunday she was asked to teach the children's class for the summer. She said yes.

Miss Margaret's church is a one-room building. The children's class meets on one side of the entrance at the back of the room. The boys and girls are two to twelve years old, although most of them are of school age. For about forty minutes they sat on the back pews, dangling their feet while Miss Margaret tried to teach the same lesson that was being taught to their parents. Not even a curtain separated the children from the other groups.

No one ever knew how Miss Margaret cried that Sunday when she reached home. She had been trained at a good teachers' college, and last winter she had taken a course on "Teaching Children in the Church." She saw so many things that were wrong. While no one in the neighborhood knew that Miss Margaret had cried, neither did they know that after the first burst of tears she had got down on her knees to God with her troubles, and then had thrown back her shoulders determined to find a way out for the children she loved so much.

That week Miss Margaret was busy. She went to visit Mrs. Hadley, whose two-year-old daughter had been in the class on Sunday. Would she take charge of the preschool children if Miss Mar-

garet would counsel with her, help her to arrange her corner and to plan the class sessions? Finally Mrs. Hadley consented. That night Miss Margaret wrote to her church publishing house, asking for samples of graded lessons.

The next Sunday she hurried through the "lesson." Then she began asking the queerest questions. Did they have any paint? any lumber? any orange crates? any magazines? Would the boys and girls of school age bring these things to the church next Tuesday? Come early and bring their lunch.



The children did come early, but Miss Margaret was there to greet them. The large woodshed was almost empty of fuel and she soon had the floor neatly swept and one of the picnic tables set up along one side. As the children arrived they put their magazines and other such materials upon the table, while they piled their lumber and orange crates along one side of the shed.

When the children all had gathered Miss Margaret took them inside the church. Here they were very surprised to find Mrs. Hadley. They gathered in the corner where they had their class on Sunday.

"Boys and girls," began Miss Margaret, "I have been wondering if there was something we might do to have a better class period each Sunday. I talked it over with Mrs. Hadley and she is willing to take all the children who are too young for school; that is, provided we can find a place for her to have her class."

"Why can't she take them into the corner on the other side of the entrance?" suggested Mary.

"My sister says she gets tired dangling her feet from the pews all morning," offered Robert. "Do you suppose we might move one or two of them out?"

"Then where would they sit?" questioned another.

"My sister sits on the floor lots of times at home," suggested Robert again.

"At school we made some chairs from orange crates," said Miss Margaret. "We also made cupboards from them."

"Let's do that," chimed the boys and girls.

Soon they made a tour of the room, discovered that two benches could be moved from the back of the room to the front of the church. After the older boys had done this they found they had a nice-sized corner. The carpet was in good condition and the floor did not seem drafty. At least, the children could sit on the floor until winter-time. By then, perhaps, they could get small chairs or benches.

Other suggestions were made and before the day was over they had two crates sawed neatly into shape for chairs. Two more were scraped and ready for paint. These would be used for cupboards which would form the ends of a table. Mrs. Hadley suggested that she had an old table leaf which could be painted and fastened across the crates for the table top.

The girls had been busy, too. They were choosing pictures for scrapbooks for the children. One would contain only animal pictures. Another would have pictures of flowers and trees and

butterflies and birds. A third would show helpers such as the policeman, mailman, and doctor. They planned to bring a roll of clean, heavy wallpaper to make the pages for the books. They would make attractive cardboard covers.

When the day was over plans were made for returning again on Thursday. By Sunday the corner was ready for the younger children. The table was completed and painted a soft ivory. On it were placed the new scrapbooks. Two orange-crate chairs, also painted ivory, were pulled up to the table. How delighted the children were with everything! They took turns sitting in the chairs. They looked at the picture-books. They said thank you to God for their lovely time. They thanked the boys and girls for the furniture and books.

"Let's meet again on Tuesday of this week," suggested a junior.

And meet again they did.

"My sister likes to play with blocks," offered Robert.

"Last Sunday Mrs. Hadley had some pictures but didn't have any place to put them," said Mary.

"Wouldn't they like to play with a doll?" asked another.

Soon the boys were busy sawing some scrap lumber into large blocks. When they had them sawed the boys sanded the blocks to remove any splinters, rough edges, and sharp corners. They painted a hamper in which to keep them.

Miss Margaret showed the girls how to make a doll from a pair of socks. They made two blankets for the doll.

During the week Miss Margaret visited a lumbyard in a near-by town and inquired about scraps of thick wallboard. When the dealer learned the purpose for which she wanted it, he gave her a large piece of material about one inch thick. (This is called by different names in different sections of the country. One such name is New Wood.) The piece she received was made of cornstalks. She took it home and bound the edges with gummed paper, and drilled a hole in both top corners. This she took to church and hung over a couple of nails. It was used as a tackboard for the younger group.

By this time the adults of the church were beginning to understand what it was all about. One father offered material for a portable screen if someone would furnish the labor. This was made of the same kind of wallboard as the tackboard, but with a wooden frame. It was placed along the back of the last pew and served as both screen and tackboard. Wallpaper or wrapping paper also could be thumbtacked to it

to make a surface on which the children could write, draw, or color with crayons. Later, perhaps, one section would be painted with blackboard paint.

"Can't we do something with our corner?" asked a junior.

After talking things over, they decided that there was room for one more pew in the front of the church, so the back pew was removed to that place. Then the next one was turned with its back to the others and pushed up close to them. An orange crate was painted a deep, soft blue. Each Sunday afterwards the children took turns bringing a vase of flowers to place on the stand.

But they were facing a window and on sunshiny days the glare was hard on their eyes. Again Miss Margaret called them for a weekday meeting. They talked about stained-glass windows they had seen in other churches. She showed them pictures of windows. They discussed the things they would like to have in their window. They measured the window, they drew designs, they tried out colors. Finally they made their window on white shelf paper with crayons. They rubbed linseed oil very lightly on the back and fastened the finished "stained-glass" window to a frame they had made to fit the church window. How delighted they were!

By this time the samples of graded lessons had arrived. Since most of the older children were of junior age, they chose the first-year junior materials for them and the beginner materials for the younger group. Miss Margaret and Mrs. Hadley spent several afternoons together. They talked, they planned, and evaluated. Certainly the children were getting much better training than ever before. Boys and girls were coming who never had come before—and so were their fathers and mothers.

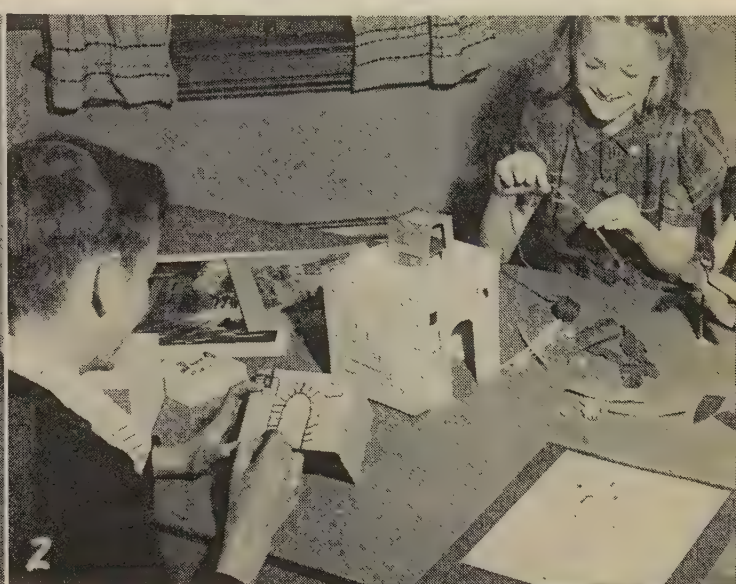
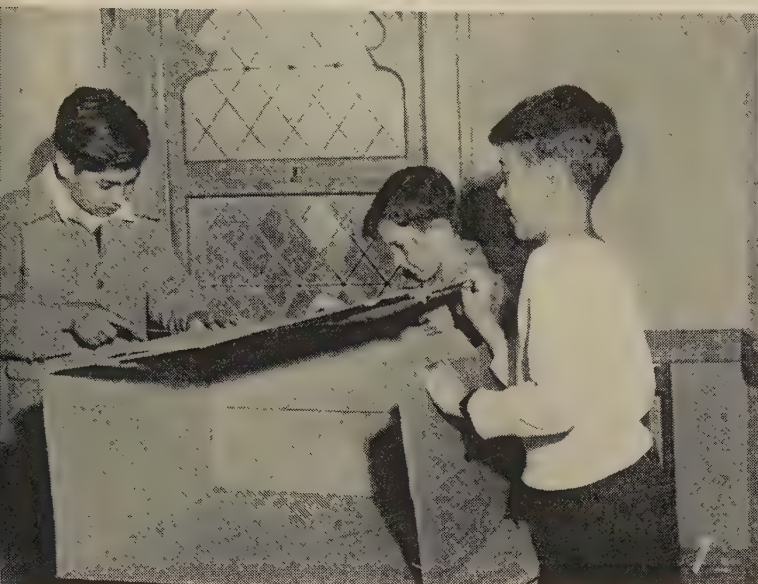
There were many other things they would like to do in time. They must find a teacher and a space for a primary class. The beginners needed another screen to make the fourth side to their "room." The juniors needed screens, too. Some day they would like a table for work. They might even make one.

"Well, well!" chuckled Grandma Stiles, who was as wise as she was old. "For years I have heard folks say they couldn't do any better teaching of children because they didn't have a separate room and all this new-fangled equipment. They said we couldn't do any better because we lived in the country. They said it couldn't be done, but Miss Margaret did it."

(Next month Miss Margaret examines her teaching procedure. Her conclusions will be stimulating for teachers in large as well as small schools. Watch for "The Juniors Were Bored until——.")

Making a Diorama

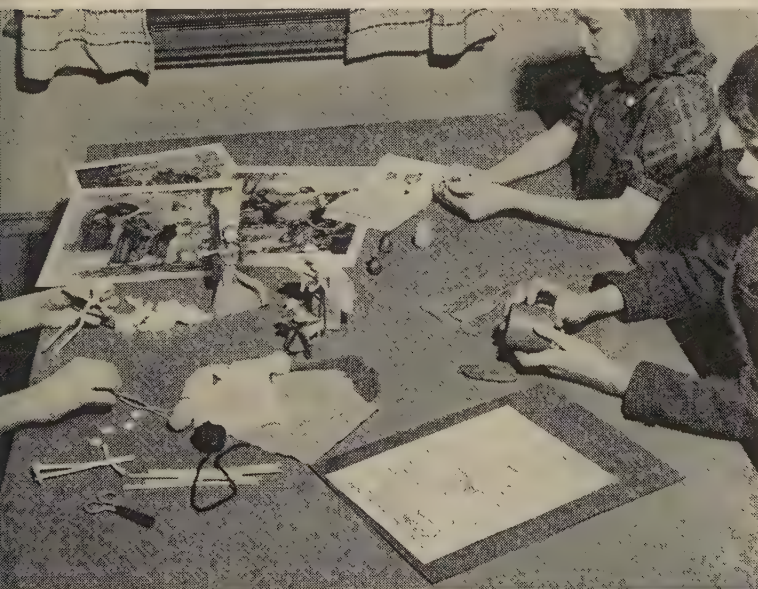
SHOWING A PALESTINIAN VILLAGE



Arranged by Lottie May Cobb

Photographs by Ralph Berry

THIS IS HOW WE DID IT:



1. PREPARING THE BOX.

2. MAKING HOUSES AND PALM TREES.

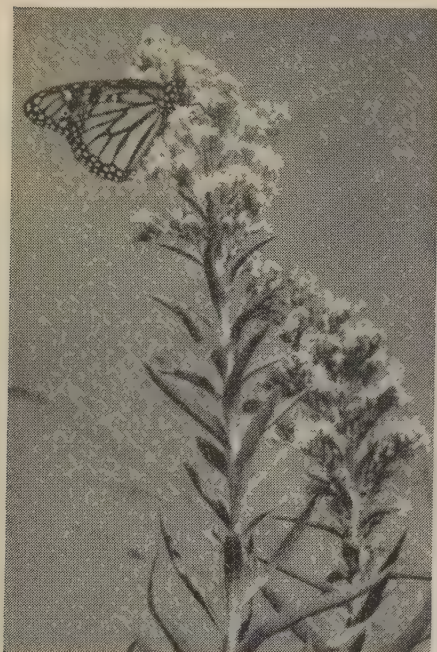
3. MAKING CLAY OBJECTS AND FIGURES.

4. PASTING IN THE PAINTED BACKGROUND.

5. ARRANGING HOUSES, TREES AND FIGURES IN THE BOX.

6. SHARING WITH FIRST PERIOD FRIENDS.





Grace E. McBryer

God Walks the Earth in Beauty

By Frances McKinnon Morton

God walks the earth in beauty,
And speaks through lovely things,
A language that is thrilling
As lift of angel wings.

He spreads the flame of sunset
Across the evening sky,
And lights the stars of heaven
Above the mountains high.

He lives with trees and flowers,
He sings with birds at dawn,
And with his power and glory
His wonder-world moves on.

Though veiled his face and hidden,
We feel his presence near,
And share creation's rapture
In sharing beauty here.

Children's Day

Each year The American Baptist Publication Society prepares suggestions for the honoring of Children's Day, traditionally the second Sunday in June.

This year two services have been prepared and copies sent to each church. The first, "Teach Us To Pray," is a simple and effective interpretation of the Lord's Prayer. It is to be presented largely by the children of the church. The second, "Lanterns in the Dark," emphasizes the Baptist Church School Advance. If for any reason you did not receive your copies, your request will bring them promptly.

The Pot of Gold

A Children's Day Playlet for Juniors

By HELEN C. BROWN

This playlet has been arranged to meet the needs of any Junior Department that wishes a short, effective sketch. Provisions have been made for either very elaborate or very simple costuming

Characters

Boy and Girl. Brother and sister in modern play clothes.

Iris. The Rainbow Queen, dressed in a seven-colored robe of trailing rainbow colors, or in a long, white robe with a seven-fold band of rainbow colors over her right shoulder and tied under her left arm with long ends trailing loosely to the floor. She should be an older girl or a young woman.

Seven Rainbow Fairies: Violet, Indigo, Blue, Green, Yellow, Orange and Red. Girls of equal height, dressed in simple crepe-paper frocks in the appropriate colors or wearing white dresses with wide crepe-paper bands of the proper color over the right shoulder, and tied under the left arm.

Scene

A meadow, represented by a background of greens with daisies banked along the front of the stage. As the curtain rises, the boy and girl run on the stage as if hunting for something. They pause, out of breath, and look around in disappointment.

(Throughout the sketch, do not allow the children to hurry through their lines and action. Make full use of pauses.)

BOY. It's gone! And we ran all the way, too!

GIRL. I was so certain we'd find it here! It arched across the sky and dropped down behind the trees right in this meadow. I was positive it did. (She points as she speaks.) I—I—oh, dear—I'm so disappointed. (She almost weeps.) I was sure the rainbow ended right here. Now we'll never find the pot of gold. (She sits on a fallen log, takes her handkerchief from her pocket, and wipes her eyes.)

BOY. (Sitting down also and trying to comfort her in big-brother fashion.) Don't cry, Sis. Maybe that's only a story, anyway, about a pot of gold at the end of the rainbow. (He pats her

awkwardly, then rests his head on his hands and sighs with the disappointment he cannot really hide. After a pause, he lifts his head and speaks.) Oh, well . . . ! (He shrugs his shoulders, then gets up as if to make the best of it.) You know, Sis, if there was a pot of gold at the end of the rainbow, somebody else probably found it long ago, anyway. Let's go home. (GIRL rises. There is a rustling noise in the bushes and IRIS steps forth from the right—audience's right—trailing her rainbow colors. BOY and GIRL step back, startled.)

GIRL. Who—who are you?

BOY. (Standing his ground and trying not to appear afraid.) What do you want?

IRIS. (Smiling.) I am Iris, Queen of the Rainbow. Don't you recognize my trailing colors? (She draws her sash through her fingers and at the same time the RAINBOW FAIRIES silently enter from the left of the stage—audience's left—in reverse order, ORANGE first, so that they form a line reading from left to right when assembled—VIOLET, INDIGO, BLUE, GREEN, YELLOW, ORANGE, RED. BOY and GIRL gasp in astonishment.)

GIRL. Oh-h-h! How pretty!

BOY. Whew!

IRIS. I have summoned my fairies to bring you a special message. When they have spoken, you will know all about the pot of gold at the rainbow's end.

GIRL. Really?

BOY. Honest Injun? Will we able to find it?

GIRL. And keep it?

IRIS. (Kindly.) Indeed you will—if you wish. It all depends upon you.

BOY. We'll wish to, all right!

IRIS. Wait and see. Now, listen! (She addresses each fairy by name, who takes a step forward while she speaks, and then returns to her former place. There should be a slight pause after each one has spoken for effect. They speak joyfully.)

IRIS. Red!

RED. I am the red flush of dawn, rising out of the east, rosy, and dew-washed, ushering in a new day—a new day rich with beauty and possibilities.

IRIS. Orange!

ORANGE. I am the flaming orange of the glad, bright morning, shedding a golden glow over all the land—a promise of hopes to be fulfilled and joys to come.

IRIS. Yellow!

YELLOW. I am the yellow warmth of the noonday sun, bringing strength and life to the whole waiting world. Without me, vegetation would wither and darkness and death would cover the face of the earth.

IRIS. Green!

GREEN. I am the fresh green of growing things—trees and grass and all crops. I offer restful shade to the weary traveler and refreshing food to hungry man and beast as the day advances.

IRIS. Blue!

BLUE. I am the blue sky of mid-afternoon, serene and fair and cloudless. I represent the fullness of time, and lead the day along his westward course toward sunset.

IRIS. Indigo!

INDIGO. I am the deepening indigo sky of evening, falling softly with soothing stillness and gradually blotting out the last, lingering traces of the light of day.

IRIS. Violet!

VIOLET. I am the violet shades of night, soft and still and caressing. I enfold all the world in my gentle mantle and close drowsy eyes in sweet sleep.

IRIS. You have spoken well, my children. *(She turns to GIRL and BOY.)* And you, Boy and Girl, do you understand? *(They nod and yet look uncertain.)* Ah, I see you are still somewhat doubtful. You understand and yet you do not; for, like practical earth people, you want to feel your gold, hard and cold, in your hands. Listen again carefully. *(She speaks slowly and buoyantly.)* The rainbow colors symbolize a complete day—from dawn until dark—a day of beauty and possibility—a day of love and service—a day of your life, given to you to use—the day of life—life itself—yours, all yours for the taking—from infancy until old age—to be lived and enjoyed—filled with opportunities to help others—to enrich the world—to leave it a better, happier place because you have lived. It is God's bow of promise—of Life! That is the pot of gold at the end of the rainbow. Take it! It is yours! *(She turns to the FAIRIES. Each one responds to her name a little more loudly and joyfully than the previous one.)*

GREEN, representing the climax, speaks jubilantly. The last three speak in descending scale, each one more softly than the previous one. There should be a dramatic pause after each, slightly longer after GREEN speaks.)

IRIS. Red!

RED. Dawn!

IRIS. Orange!

ORANGE. Morning!

IRIS. Yellow!

YELLOW. Noonday!

IRIS. Green!

GREEN. Life!

IRIS. Blue!

BLUE. Afternoon!

IRIS. Indigo!

INDIGO. Evening!

IRIS. Violet!

VIOLET. Night!

IRIS. Do you see, Boy and Girl? Do you understand?

GIRL. Oh, how beautiful! Why, it's so simple I never even thought of it!

IRIS. The most beautiful things are always the most simple. Now, will you take your pot of gold and use it—not selfishly, for yourselves alone, but unselfishly, sharing it with others?

GIRL and BOY. *(Eagerly.)* Yes! Yes!

GIRL. And to think we had it all the time without even hunting!

IRIS. Ah, my dear, the finest things in life we always have all the time without hunting. They are the gifts of God, freely given. Now go with your pot of gold. Remember, do not hoard it. Spend it—for others—and you will be happy.

(Curtain, as a chorus of juniors sing softly but joyfully, "Consecration," "Take my life and let it be, consecrated, Lord, to thee. . . .")

Are Your Plans Made for Vacation Church School?

By this time you will have your plans well under way for your vacation church school. Last month this section of BAPTIST LEADER featured articles that would help you to build those plans.

Some may have missed the announcement and description of our new Baptist Vacation Church School texts. Four of them will be ready to use this summer. Each contains plans for ten sessions. The procedures suggested are practical and simple, and are clearly described. Each session plan shows a strong emphasis on Bible content and makes a careful use of the biblical material. In addition there is the further good news

that these texts are inexpensive. They cost only sixty cents each.

These texts are being prepared through the Curriculum Committee of the Council on Christian Education. They are therefore approved for use in the unified program.

The following courses are now ready:
BEGINNER: *Jesus, Our Friend*, by Elizabeth McE. Shields.

PRIMARY: *Learning More about God*, by Louise Linder.

JUNIOR: *Worshiping God*, by Grace Smeltzer.

JUNIOR HIGH: *Jesus, the Great Leader*, by Mae Deal Shane and Irene Jones.



May Procedures in the Nursery Class

By MRS. ROBERT NESTER

AND now comes May! Most of the other departments of the church school will be planning special programs for Mother's Day and some will invite the mothers as guests for a part of their sessions. But the nursery teachers will discourage the visits of more than one or two adult guests at a time as they wish to avoid the stimulating effect it would have upon the children as well as the overcrowding of the children's room. Mother's Day will not necessarily mean a special day to the nursery child, for every day is Mother's Day to him and each day is a special day as he lives it with no thought of yesterday or tomorrow.

But since it is a special day to his parents, the teachers will plan for an increased attendance, for this will be another Sunday when sentiment will encourage many parents to come to church with their babies.

This means that there will be need of extra help. A few mothers may be asked to meet with the teachers in their planning session so that they will be ready to fit in with the Sunday morning procedures when needed.

The little child will spend much of his time out-of-doors during May, so many of his interests will center in this wonder-world of his where he listens to the call of the bluebird, tries to catch his first butterfly, picks his first bouquet of flowers, and romps with pet dog or cat. Flowers will be very much in evidence in the church the first two Sundays because of the special emphases through the rest of the school, so the teachers will plan to use them in the activities in the nursery class.

The teacher's purpose for the month may be to guide the children in associating God with happy and beautiful experiences out-of-doors and to help them to observe and care for plant and animal life.

First Sunday

Since this Sunday comes just three days after May Day, there will be a sustained interest in the May baskets that some children may have received through the activities of their older brothers and sisters or friends. The children should be encouraged to bring flowers to the church and special attention should be given to each offering brought. Mothers should be reached by phone or letter the week before and the

value of such procedure explained to them. Have containers ready and as the children arrive help them to arrange the flowers in vases of their choice, sharing with them your joy and appreciation of the beauty of color, the fragrance and the softness of petals. Some may know the names of flowers and will enjoy telling them and choosing the ones they like best. As they busy themselves with this the teacher may sing, "Oh, who can make a flower? I'm sure I can't, can you? Oh, who can make a flower? No one but God, 'tis true." They may be led to feel thankful for flowers and talk to God for a moment. Talk about the May baskets received and fill a basket to take into the church sanctuary. The value of this will be emphasized if the minister announces in the church service that the bouquet is a gift of the nursery children.

A walk to look for flowers would be of special value. Explain that we do not pick flowers that belong to other people, but if dandelions or other wild flowers are found they may be taken back to the church to be put into simple baskets made of colored paper. These may be taken home or given to a grandmother, sick friend, or a shut-in the child may know. The story, "Shirley Helps the Flowers Grow,"¹ may be told or the teacher may talk of how seeds are planted and how the rain and sun come to help them to grow and bloom into flowers. The children may then play that they are seeds in the ground as they lie on the rug and then wake and grow and bloom as the teacher recites or sings:

"Down in the ground where 'twas dark
and deep,

Some little flower seeds lay fast asleep.
The springtime sun and the springtime
rain

Soon waked them up to bloom again.

They grew and grew and grew. They
grew in a wondrous way.

They grew and grew and here they
are, all blooming on this bright
day!"

The children may like to choose the colored crayons they like best and draw pictures of favorite flowers.

Second Sunday

For activities about birds, the teacher should have ready the picture of "The



H. Armstrong Roberts

Bluebird's House" from the picture set accompanying the nursery course and life-sized pictures of some common birds, especially one of a bluebird. A birdhouse and an old nest also would be useful. First, let the children examine the nest and talk of how the mother and father birds make their homes out of string, straw, and twigs and how God taught them to do this. Examine the birdhouse and talk about how some birds like to build their nests inside birdhouses and how the hole is made just large enough for the birds to go inside so that nothing else can get in to bother the baby birds when they come. Encourage the children to tell of their own experiences and, if possible, go out-of-doors to see a birdhouse. A visit may be arranged beforehand to some neighboring yard.

Instead of a story, it might be better to have a picture talk. Use "The Bluebird's House" and make up the story as it is seen in the picture. Some of the children may tell their own story as they see it. Suggest that they tell God how glad they are for birds. Play being birds and as they "fly" about the room sing, "I am a bird so gay, I fly and fly this way." If space is limited or the nursery class has a corner of a room with other classes, they may simply wave their arms as they sit quietly in their seats and sing softly so as not to disturb others. Play building birdhouses with blocks or draw birds and birdhouses with colored crayon. Pictures of birds may be given them.

Third Sunday

Children may be guided to overcome fear and to learn necessary caution with
(Please turn to page 26)

May in the Beginner Department

By ESTHER FREIVOGEL

INEXPERIENCED teachers are sometimes confused when they read in their text suggestions such as these: "Interperse this conversation with appropriate songs." "Lead the children in prayer whenever there is a felt need for God's help or a desire to express gratitude to him." Often pictures are listed among materials needed, but nothing is said about how to use them. Always a Bible verse for the child is given, but not always are we told how to use it. Because of limited space, a lesson writer cannot give detailed help every week on the use of each kind of material. Many teachers feel a need for help in the use of the text. For this reason an attempt will be made this month to clear up the vague spots of each session.

Planning for Mother's Day

Before offering the detailed help suggested above, let us look at a day for which all teachers should plan—Mother's Day. Plans should not be attempted without asking ourselves certain questions: Do all of my children have mothers? If not, who is taking the place of Mother? How can I make this person of as much importance in the eyes of the child as the mothers of the other children? How can we make cards or gifts and avoid a sense of rush?

In conversation about the things that mothers do for children a teacher may say, with a twinkle in her eyes and a note of joy in her voice, "I know who does all of these things for Lois." The child is usually so happy to discover that she has experiences similar to the other members of the group, although she does not call the person responsible for these experiences "mother," that she names quickly "grandmother," "auntie," or whoever the person is. The song, "O Grandmother, Tell Me,"¹ may be adapted to each child's situation—"mother, dear," "auntie, dear," and the like. The teacher may impersonate these characters and whisper in the child's ear something that he can do, such as, dust the chairs, put away toys, play with the baby, put on shoes. The child should then act this out, while the group tries to guess what he is doing.

If both gifts and cards are being planned for mothers, work should be begun on the first Sunday in May. It is better to make only one thing than to feel so hurried that the spirit of joy in giving is lost. If you have enough

assistants, each child should have the opportunity of telling what he wants written on his card. Thinking may have to be stimulated through questions such as these: "Mother does so much for you, what would you like to say to her? What could you say on your card that would make Mother feel happy?"

Children should learn that they can show love for Mother not only by giving gifts, but by being kind and helpful from day to day. They need to learn also that intangible as well as tangible gifts are appreciated. The story "Ask Mr. Bear," by Marjorie Flack, expresses this thought so that even little children can understand it. The book may be secured at almost any public library. The words "a present for Mother's birthday" should be changed to "a present for Mother on Mother's Day."

HELPS ON USE OF FIRST-YEAR MATERIALS

First Sunday (Unit VII)

Following the story, "Billy's Day," today's Bible verse may be introduced to the children. As you open a Bible on your lap, you may say, "Long ago someone said something to God. We read it here in the Bible. It makes me think of Billy. This is what it says, 'Thou hearest me always.' Let us say it together to God. . . . Let us think of all of the different times when we might pray to God." Following this an outdoor trip, through the churchyard or a neighboring garden, may take the place of work on paper dolls. On this trip appropriate stanzas of "God Is Near"² may be sung. Again the Bible verse may be recalled and a short prayer of thanks said for the lovely things the children have been seeing and hearing.

Second Sunday (Unit VIII)— Mother's Day

See suggestions given above.

Third Sunday

On page 50 you are told to "interperse the conversation with appropriate songs." If the children talk about coming when Mother calls, that is the time to sing "When My Mother Calls Me."³ If a child tells about doing helpful things that Mother asks him to do, "Helping Song" is appropriate. Sometimes mothers say, "Time to get dressed." Let the children tell what they can put on by themselves. "All

by Myself,"⁴ fits in with this conversation. Are you so familiar with these songs that you can sing them when they are needed?

Fourth Sunday

As your boys and girls look at pictures of children helping, they may not sing spontaneously as is suggested in the text. However, they usually will join with the teacher if she begins singing. (See suggestions for Third Sunday.) When children once get the idea, they may burst forth spontaneously in song.

To avoid having children tell about their helpful deeds at home for the sake of winning approval, the teacher may occasionally encourage them to tell helpful things they have seen other children doing. The same purpose will be achieved without an accompanying feeling of smugness.

Fifth Sunday

Two books, closely related to the purpose of this session on "Helping God To Take Care of Me," should be added to the browsing table: *Tommy Grows Wise*, by Romney Gay, and *About Us and Our Friends*, from the Metropolitan Life Insurance Company.

HELPS ON USE OF SECOND-YEAR MATERIALS

First Sunday

If the session, "Kindness to Animals," was not used on the last Sunday in April, it will be best to hold it until the close of Unit VIII. This Sunday, then, should center in "Kindness to Younger Children." Somewhere in the session, perhaps preceding the story, there should be conversation about ways of being kind and ways in which children are often thoughtlessly unkind. They forget that they have grown bigger and stronger, and they push a toddler without meaning to knock him down or slap him without meaning to hurt. To say, "Because we are bigger and stronger, we must help care for them," may help to awaken a sense of responsibility.

Second Sunday

See Mother's Day suggestions given above as well as the outline given in your text.

Third Sunday

"The Good Samaritan" is an excellent story to dramatize. How do you get the children to do it? Did you



R. W. Stringfield

Billy Joe and the Books

By Lena Weisenfelder

SOMETIMES in a group of children there are one or two who do not respond as readily as others. Billy Joe was one of these. He simply could not apply himself and at times refused to obey. He did not talk plainly and this made it doubly hard for the teacher.

One Sunday during the extended session he went to the bookcase, removed all of the books and put them on the browsing table. When he had neatly piled all of the books of one size in a pile, another size in another pile all were again replaced in the bookcase as neatly as an adult could have done it. He was commended for his good work.

The next Sunday, again Billy Joe wandered aimlessly around the room. The teacher was checking books returned by the children. Billy Joe wanted to put them in the bookcase before she had finished. The teacher suggested, "Billy Joe, would you like to straighten the books again? Put all of the little books in one pile and the big ones in another."

As on the previous Sunday the books were neatly arranged. The teacher was glad Billy Joe had found at least one thing to interest him as well as being helpful.

May Procedures in the Nursery Class

(Concluded from page 24)

certain animals by providing some experiences with them. A pet dog or puppy may make a brief visit to the nursery class. The children may be encouraged to pet it while it is explained that we do not pet strange dogs because they might think we were going to hurt them. Have pictures of doghouses and dogs and children playing with dogs. If there is a dog visitor, some milk may be brought and the children may be allowed to feed it from a bowl.

While talking about the pictures, the teacher may sing "My Dog and I"¹ and tell the story, "Joe and Trix Play Together."¹ If some of the children have dogs of their own, their names and the names of their dogs may be used in telling the story over for each child as their interest holds. Cut or tear an outline of a dog from folded paper so that it stands on four legs and the children may tear dishes from paper and play feeding the dogs. A piece of construction paper folded in the center makes a splendid doghouse. Sing "Happy Time" and suggest they build doghouses with blocks or draw on large pieces of Manila paper until time to go home.

Fourth Sunday

Have a pet cat make a visit to the group for a short time, but be sure that it is a gentle animal and accustomed to children. First talk about the pictures of cats which have been made ready. Lead the children to tell of their own pets and of how they care for them and of what they like to eat. Bring in the cat visitor and watch while it laps milk from a bowl. Talk of how God has made its tongue so that it can lap up the milk and watch while it washes its face when through. If it is playful the children may take turns in pulling a ball of paper or a spool tied to the end of a string. Its cushioned feet may be examined and the children try to walk without making any noise, as kitty does.

After the cat is removed, the story, "Fluff and Her Kittens,"¹ may be told, or the pictures examined again and the teacher repeat: "Softly, softly, is the way kitty walks. Meow, meow, is the way kitty talks. Purr, purr, is the way kitty sings. Sspat, sspat, is the way she scolds at things." The children may mimic what kitty does. Sing "Happy Time."

Fifth Sunday

We are still using the methods of Jesus when we guide little children in an appreciation of the beauties of God's world in looking for pretty colors in flower, sky, and butterfly's wing. Butterflies will be making their appearance by now, and the little child will watch a butterfly on a rose with a feeling of wonder that is akin to worship. This experience should not go unnoticed by parent or teacher. The parents may wander with the child in his own flower garden and guide him in appreciating the colors in earth and sky. The teacher may prepare for such an experience by bringing to the nursery class a butterfly in a box covered with net and pictures of birds and flowers and butterflies. The children may be guided in finding the pretty colors in all of these. They may examine the butterfly and talk about its pretty colors and of how it likes to fly among the flowers. Tell the story, "Shirley Finds a Butterfly,"¹ and talk of how the butterfly looks like a flower. Suggest that they tell God of how glad they are for butterflies and all the pretty colors he has provided. Take them out-of-doors to turn the butterfly loose to fly in the sunshine and explain that you only had it in the box so they could see it. Play being butterflies and sing, "I am a butterfly, I fly and fly so high." Let them choose colored crayons like the butterfly and draw or match colored squares and circles cut from colored paper.

¹ Guiding Nursery Children in Home and Church, McCallum.

ever try telling the thread or action of the story, pausing for the characters to talk if they desire, and then moving on to the next bit of action? The children carry out in action what the teacher is telling in words. This is enjoyed both by those who participate and by those who watch.

Fourth Sunday

Here is another story that children like to play—"The Shepherd and His Sheep." Play may both precede and follow the telling of this story. In the second playing a little sheep gets lost.

Fifth Sunday

We need to help little children to learn to think by presenting to them problems related to their experiences and within their range of reasoning. Be sure to include in your plan the ones given at the bottom of page 53 or problems similar to these. Further thinking may be stimulated by asking this question before telling the story, "Jesus Helping at Peter's House": What kind of neighbor do you think Jesus was? Familiar pictures of Jesus may be placed around the room and found by the children as evidence of the truth of their conclusion.

¹ When the Little Child Wants To Sing.

² Worship and Conduct Songs.

*Primary Worship for May***Jesus and Our Homes**

By LOUISE S. LINDER

THE theme, "Jesus and Our Homes," is chosen both because of Mother's Day and because the lessons used in each class will have meaning as related to this theme. Be sure to keep in mind the verses learned by the children and recall them at appropriate times. Repetition of these verses makes them a part of the children's thinking. Some of the stories of David, as well as the stories of the children at Kodiak, will find their place in the discussions of what makes our homes happy.

If you have not already arranged a worship center in your room, take this opportunity to do it. You might hang a light-blue cloth at the front of the room as a background. Place below it a table of a height that is not above the eye level of the children as they are seated. At the left side of the hanging, place your most attractive picture of the head of Christ. On the table below, to the right, put a small model home. You may be able to obtain from a paint store or construction company a small model that has been used for display purposes. Or an attractive dollhouse will do. If none of these are available make a house of cardboard. Through this worship center we hope to keep before the minds of the children the thought of the relationship of Jesus to happiness at home.

On the first Sunday some time will be required for the learning of the new song about the home, and a new offering song. If you plan to invite the mothers to attend the worship service on Mother's Day, time will be required for the laying of plans. It will be a most rewarding experience to have the mothers with you on this Sunday.

May 3. Jesus and Our Homes

As the children gather, enter into an informal discussion about homes. How do we know when a home is happy? What kind of people make happy homes? What sort of actions make it happy? How are these people like Jesus? Recall stories and verses. Let the children take their seats and look at the worship center. Explain that the picture of Jesus is put beside the home to help us to remember all this month what makes a happy home. Make a list of qualities that help to make a happy home as they are suggested by the children. These may include "Love, cheerfulness, helpfulness, thoughtfulness, kindness, unselfishness." During

the week print these on strips of cardboard for use the following Sunday.

Teach the song, "The Happy Family."¹ The children may construct their own prayer about homes.

Plan how you will celebrate Mother's Day. Help the children to think of Mother as one who helps them to remember Jesus' way of living at home. Conclude with a moment of worship.

QUIET MUSIC. "Father, We Will Quiet Be."^{1, 2}

VERSE. "Every good gift and every perfect gift is from above, coming down from the Father." "Let us thank him for the good gift of our homes."

PRAYER.

OFFERING.

May 10. Mother's Day

As the children arrive they may make gifts for Mother or, if the mothers are present, the children may show them their work and make them welcome.

QUIET MUSIC. "Brahms Lullaby" (arranged as "Bethlehem Lullaby").²

SONG. "The Happy Family."¹

DISCUSSION. Think again of the relation of Jesus to a happy home and talk about the worship center. Have different children put the slips you have prepared into the home as they tell how these ways of behaving help to make homes

happy. Many of these modes of conduct were discussed at length in the worship services earlier in the year, and this may be recalled by the children. (If you wish for a more formal program for the mothers, these little speeches by the children could be prepared in advance, but this probably will be of no more value to the children than the informal discussion.)

PRAYER. The one the children made said in unison, or one by a leader.

SONG. "Mother Mine,"¹ as a solo by a child or adult, or "Home."¹

OFFERING.

May 17. Older People in Our Homes

Here will be an opportunity for the children to learn to appreciate older people who may live in their homes or who occasionally may visit there. As the children arrive they may look at pictures of parents and children, grandparents and children, or other adults with children. Stimulate discussion of the happy relationship between them.

QUIET MUSIC.

CALL TO WORSHIP. Same as previous week.

MAKING UP STORIES. Choose some of the best pictures and ask the children to make up stories about the people in them. Have them tell why

THE JOY OF CREATING

Monkmeyer



We Compose a Litany

By ELEANOR VanGILDER

the people in the pictures are happy.

SONG. "The Happy Family."¹

PRAYER. Ask the children to look at the picture of Jesus and to think of him as the pianist plays a prayer song very softly. Follow this by a short prayer asking God to help us to make the older people at home happy.

OFFERING.

May 24. Sharing Our Homes

Have ready pictures of children playing together and of guests being entertained in the home, either talking together or at the meal table. Let the children look at these as they gather.

QUIET MUSIC.

DISCUSSION. When we have guests at home do they know that we love Jesus? How can they tell? By our conduct? By our friendliness? Do we ever talk about him to our friends? Do they hear us thank God for our food?

SONG. "Friends."^{1, 2} Both verses.

STORY. "Jesus in the Bethany Home," a story based on Luke 10: 38-42, emphasizing the kind of home it was, and how Jesus felt at home there.

PRAYER. "Dear God, help us to make our homes happy. May they be the kind of homes that Jesus would have enjoyed. May we remember him as we entertain guests."

OFFERING.

May 31. Homes for the Homeless

This worship service will afford the first-grade children an opportunity to share with the department some of the things that they have learned about the children at Kodiak. If they have prepared gifts to send these may be dedicated at this time. Allow them to show pictures of Kodiak children and their home to the other children and to show the work that they have done.

QUIET MUSIC. "Whisper Song."^{1, 2, 3}

DISCUSSION. Talk of sharing our happiness with those who do not have homes like ours. How may this be done? Do our missionaries help us to do it? What do the people of our church do for others without homes? Let the children tell a story of Kodiak.

SONG. "Friends."^{1, 2}

SCRIPTURE VERSES. Recall verses learned by the children, such as: "A friend loveth at all times"; "We are God's fellow-workers"; "The same Lord is Lord of all" and "Forget not to show love unto strangers."

PRAYER. A special prayer for our friends at Kodiak. The first-grade children may have prepared one.

DEDICATION OF GIFTS for the mission.

SONG. "Whisper Song."^{1, 2, 3}

OFFERING.

MISS JANE took a deep breath of the clear spring air. It was such a beautiful day. She looked at the green leaves just beginning to appear on the trees; she watched for flowers in the neighboring gardens. Such beauty! She almost hated to go inside the church for worship. "The children must enjoy this" she thought. "We'll take a walk. It will be so easy for them to worship outdoors today."

As soon as the Primary Department had gathered, Miss Jane said, "We have only to look outdoors this morning to see the very many things that God has given to make the world beautiful for us. I wonder if we would like to take a walk and see how many we can find."

Immediately, there was a chorus of response, and the children hurriedly but quietly donned coats and hats and were outside the building. Little tongues began to fly at once.

"There's the blue sky!"

"And the leaves on the trees!"

"I see a robin!"

"Miss Jane, may we walk down over the bridge?"

And so it went, that delightful walk. They stopped a moment at the bridge and watched the hurrying water beneath. One child spied a bluebird, and there were many robins hurrying about hunting worms in the damp earth. Mrs. Hill was just going out to her flower garden, and called to see if the children had time to stop and see her flowers. What a feast of beauty for their little eyes! For there were rows and rows of tulips of nearly every color imaginable. Mrs. Hill had made a hobby of finding all the different varieties she could afford, and there they were—large, gorgeous flowers. It was one of the little girls who started singing, "Who can make a flower? No one but God 'tis true," but Miss Jane and the others were quick to join in.

Altogether, that walk was a beautiful experience that each of them wanted to remember. When they had returned to their room they were eager to talk about it. "Suppose," suggested Miss Jane, "that we make a list of all the things we saw that show God's love." Already hands were waving eagerly in the air. Miss Jane wrote the answers one by one on the blackboard.

Trees	Water in the
Leaves	creek
Nests	Gardens
Flowers	Lawns
Puppies	Kittens

Mrs. Hill	Tulips
Birds	Daffodils
Robins	Churches
Bluebirds	Schools
Bridge	Parks

The list would probably have grown much longer, had Miss Jane not suggested that perhaps they had enough things mentioned. "Now," she said, "when we make this into a prayer, I wonder what things might be enough alike to go together in the same sentence?"

"Trees and leaves," suggested Ann.

"The nests are in the trees, too," said Johnny.

"That's right," said Miss Jane, "shall we write our first sentence? I wonder if there is a word to describe the leaves that will make our prayer more beautiful. We'd like a beautiful prayer to thank God for beautiful things wouldn't we?"

"Green leaves," said Mary. And Miss Jane wrote: "For green leaves on the trees and . . ."

"The nests in them," said Sammy eagerly.

"The nests were on the branches," said Sue. "So we should say, 'And the nests on the branches.'"

And so the first group was completed thus: "For green leaves on the trees and nests in the branches."

"Now how shall we say our thank-you?" asked Miss Jane.

"Dear God, we thank you," said Billy.

"We say 'thee' when we talk to God," the minister's small daughter informed them, and her word was taken as authority.

"Dear God, we thank thee," wrote Miss Jane.

"Now which words shall we put in the next group?" she asked.

"Flowers and tulips and daffodils," came a quick response and on the heels of that answer, "Gardens and lawns because that's where they grow."

"Then who can tell us how to write this sentence?" asked Miss Jane.

Betty jumped eagerly to her feet, "For the lawns and gardens with pretty flowers and . . ."

Sue was already helping her out, "And yellow daffodils and beautiful tulips." And so it was written and they passed on to the next. No one smiled, although Miss Jane wanted to when Billy insisted that Mrs. Hill and puppies and kittens should go together because they all had
(Please turn to page 33)

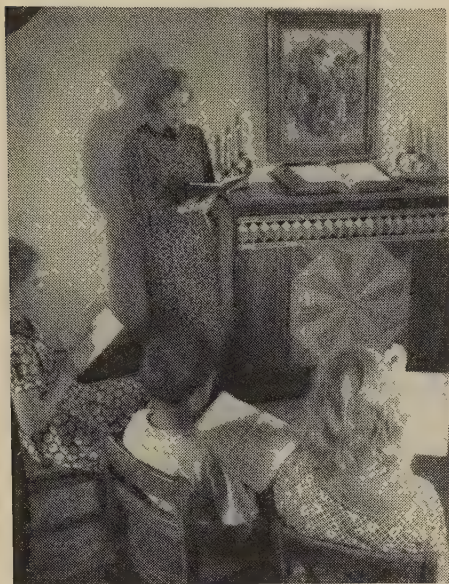
¹ Primary Music and Worship.
² Worship and Conduct Songs for Beginners and Primaries.

³ "Primary Graded Bible Leaflet," Year 1, No. 34.

Junior Worship Suggestions

We Can Feel Sure

By BETTINA I. GILBERT



Ellis O. Hinsey

IN these days of uncertainty, when death and destruction hover round us, juniors need to discover that there are some things about which they can feel sure.

It is important to build up certain positive concepts in the junior's mind which will lay foundations for an unshakable faith, come what may. The Lord's Prayer seems to offer in a simple and direct way just such a working philosophy of life. So for the next two months we will use this familiar prayer to build up a usable faith for juniors in days like these. These services likewise will be an excellent preparation for the juniors' participation in the Children's Day service, "Teach Us To Pray." (See page 22.)

A mother of a junior boy reported recently that he said to her, "I'm not going to say my prayers any more. I am too big for that sort of kid stuff." The first two services are designed to help the juniors to discover that prayer is more than just saying words, and to provide them with prayer helps.

Unless otherwise indicated, hymns are from *Hymns for Junior Worship*.

1. We Can Feel Sure of Prayer

PRELUDE. "Temper My Spirit."

THEME THOUGHT. Read Luke 11:1-2 and have the group pray together the Lord's Prayer.

HYMN. "Teach Us, Dear Lord, To Pray."

DISCUSSION. What would you say to a junior who said, "Aw, that's kid stuff. I'm too old to say my prayers"? (This problem will open the way for a free discussion of prayer, during which the leader can discover their ideas of prayer. It also would be well to find out when they pray, and if they really talk to God or just repeat some words

they have learned to say. After a free expression of opinion, the leader may sum up what has been said.)

Prayer is friendship with God. Think of the best friend that you have—it may be Mother and Dad; it may be one of your playmates; it may be one of our teachers. A real friend is one with whom you can share your hopes and plans, your disappointments and sorrows, yes, even some of the mean and unkind things you have done. You feel sure that they will understand and help you.

Just so with God. He cares about you and listens understandingly when you talk things over with him. True, he may know all these things, but he wants to get your "slant" on them, and then he helps you to get his "slant" on things, too. We can feel sure of this because Jesus was very certain about it. (Have the juniors look up in their Bibles the following references to Jesus' prayer life and read them in unison: Matt. 14:23; Mark 6:46; Luke 6:12; 9:28; Matt. 19:13; Matt. 26:36.)

PICTURE STUDY. Study for a few minutes some picture of Jesus praying, such as Hofmann's "Christ in Gethsemane." Bring out how necessary and natural it seemed for Jesus to pray.

STORY. If possible, tell the story, "Praying Hands," *Worship Programs and Stories for Young People*, by Bays, p. 123; *Christian Worship for American Youth*, Laura Armstrong Athearn, p. 192.

HYMN. "He Prayeth Best Who Loveth Best."

PRAYER. Some juniors should be prepared to offer sentence prayers.

PRAYER RESPONSE. "Hear Our Prayer, O Lord."

OFFERING. Our offering is another way of putting our prayers into action.

HYMN. "Father, Lead Me Day by Day."

2. We Can Feel Sure of Prayer

PRELUDE. "The Prayer Perfect," Stevenson.

HYMN. "Teach Us, Dear Lord, To Pray."

CALL TO PRAYER. Read Psalm 95:6-7.

PRAYER. The Lord's Prayer.

DISCUSSION. In this prayer, Jesus gave us a pattern for our own prayers. Let us study it and see if we can discover an answer to the question, "How shall we pray?" (Every junior will

need his Bible and the leader will want to use the blackboard.)

Matt. 6:9. Jesus is suggesting here that in our prayers we will want to be sure to tell God how much we love him and appreciate all that he has done for us.

Matt. 6:10. Here, Jesus is suggesting that we will want to talk with God about others and their needs, our friends and family close at hand and then for all members of his great family in this world of ours. This part of our prayer should not be dismissed with the thoughtless "Bless Mother and Father and Sister and Brother and all the rest of the folks in the world." We need to pray definitely for some of the needs of these individuals.

Matt. 6:11. We will want to talk with God about some of the real necessities of life. Notice that Jesus doesn't tell us to pray for cake, and notice also that we do not pray alone for *my* bread but for *our* bread. Thus we will be mindful of the hungry boys and girls in our own city or town and those in Greece, France, Germany, Japan, China, Burma, India, and Africa.

Matt. 6:12-13a. We will want to talk over with God things we have done that we ought not to have done to ask his forgiveness and to determine to try harder next time. We will want to seek his help to control our tempers, to overcome jealousy, or to do our best in our studies.

Matt. 6:13b. Christ is here suggesting that we always close our prayers on the same high note with which we begin them. In other words, to sign off in a courteous, friendly fashion and not with a hurried Amen and a speedy jump into bed.

HYMN. "The Lord Is Ever Near."

GROUP PRAYERS. The leader might want to suggest that the juniors divide up into four groups to write brief prayers using the suggestions brought out in the above discussion. The four subjects may be "Praise and Appreciation," "Thy Kingdom Come," "Our Daily Bread," "Forgive Us."

OFFERING.

CLOSING PRAYER. By leader.

3. We Can Feel Sure That God Is Our Father

PRELUDE. "The Lord's Prayer," Malotte.

THEME THOUGHT. Ephesians 5:1-2a.

The Junior Department News

By KATHARINE McCLURE EDWARDS

HYMN. "How Strong and Sweet My Father's Care."

LEADER'S TALK. "Our Father."

Jesus knew that God was like a Father who loves and cares for all of his children. At the age of twelve we hear him say, "Knew ye not that I must be in my Father's house?" All through his life it was like that, "My Father and I." It gave his whole life direction and purpose and took away all doubts and fears. He trusted his Father God just as a child trusts his own earthly father.

So it is if we think of God as our Father. If he is your Father, you have to think of yourself as his child. That means we have to do our best to measure up to that relationship. Paul said: "Walk in love," meaning that we must try our best to be kind, helpful, and, above all, friendly. We can also remember that if God is our Father we can count on his standing by us no matter what dangers threaten. Last fall the newspapers told the story of a little girl who was lost for several days in the Maine woods. Many felt that she could not be found alive. But her father continued his search and at last was rewarded. To the surprise of all, the girl was in very good physical condition. Doctors attributed this to the fact that she was not afraid and she had every confidence that she would be found. God's care for us is like that.

When Jesus was teaching his disciples to pray, however, he did not say, "My Father." He said, "Our Father." Unfortunately there are people who like to think of God as their God only and not the God of people who live in Germany or Japan or those who have black skins or yellow skins.

PRAYER.

PRAYER HYMN. "The World, Dear Lord, Is Very Large."

OFFERING.

HYMN. "God Loves His Children Everywhere."

4. We Can Feel Sure That God Expects Love and Respect

PRELUDE.

HYMN. "The Lord Is in His Holy Temple."

SCRIPTURE VERSE. He that loveth not knoweth not God; for God is love (1 John 4:8).

HYMN. "I Would Be True."

PRAYER. The Lord's Prayer.

HYMN. "God's Presence" (verses 1 and 2).

LEADER'S TALK. "God Expects Love from His Children."

Did you ever hear the English boys and girls who are here in America talk with their mothers and fathers in England through the medium of the radio?

EVERYONE likes news, especially when it concerns his associates and friends. Since juniors are no exception to this fact, the *Junior Department News* was born.

The *Junior Department News* is a monthly paper prepared and published by a competent staff of third-year junior pupils in the First Baptist Church of Dayton, Ohio. The staff members interview the pastor, department superintendent, and the teachers of the three junior classes in order to gather news of the activities of the various church groups. In addition, they interview parents and guest speakers and write such items as these, which are of special interest to department members:

"Now that the 'flu' epidemic is over, the Junior Department is getting back in full swing, and we know that we are to have a great time between now and Easter. Several members of our department were sick and others have been out of Sunday school because they were afraid they might catch influenza. We are sorry that anyone was sick, and

Their voices sound so happy and so full of love. They can't see their parents but they know they are there, and their feeling of love for them is so deep and real that you can sense it as you listen in. Just so it is with our Father God. When we talk with him, let us feel that we love him so very much, and he is near and dear to us. Just as the parents of those English boys and girls are counting on them to do their best, so our Father God is counting on us to do our best in every way possible.

While the piano plays quietly, let us bow our heads and tell God how much we do love him.

HYMN. "God's Presence" (verses 3 and 4).

TALK. "God Expects Respect from His Children."

Love and respect go hand in hand. We show respect for God by our behavior during worship services in God's house, by care of property in church, by our conduct every day, by our reverent use of God's name.

OFFERING.

HYMN OF CONSECRATION. "I Would Be True."

CLOSING THOUGHT (in unison). "Our Father, who art in heaven, hallowed be thy name."

(Please turn to page 33)

would be pleased to get information regarding anyone who is still sick."

"The Junior Department was happy during the past month to have as one of its visitors the Reverend Mr. Koike of Japan. Everyone got swell autographs and he made a fine inspirational talk."

The editor, Marilyn Yoder, a third-year junior pupil, wrote the following editorial for the February issue: "The past Wednesday was to all Christians Ash Wednesday, the beginning of the Lenten season. Baptists do not observe Lent with the devotion that some churches do. A great many boys and girls deny themselves something: candy, movies, parties, gum, etc. We boys and girls learn from them what we can do to better ourselves. We could also sacrifice something during this Lenten season. This period lasts until Easter, which we know as the Resurrection of Christ. Our Jewish friends do not observe this period, as they do not believe that Jesus was the Messiah but that he was just a good man who lived at that time."

The articles written by the boys and girls are sincere expressions of their own ideas. They help the juniors to clarify their thoughts and also give the teachers a clearer insight into the minds of the pupils with whom they are working.

Usually, the last page of the paper contains a record of attendance for the previous month. The names are given of those in the Junior Department who have been present every Sunday, those absent one Sunday, and those absent two or more Sundays during the month. This page has proven invaluable in checking on absentees.

The members of the staff work independently, then meet with their counselor, who is the third-year teacher, to decide which articles are of sufficient interest to merit a place in the paper. These meetings usually are held at the close of a church school session, after which the articles are given to the church school secretary who mimeographs them at some time during the week. The paper is composed of two or three nine-by-twelve-inch sheets which are stapled together by the staff and distributed in the Junior Department on the first Sunday of each month.

While the paper is primarily for the juniors they have been eager to take it home for their parents to read. It has been found that the parents are tremendously interested in its news and that it has been instrumental in bringing about a better understanding between teachers, parents, and pupils.

We Meet an Enemy¹

By MARGARET S. WARD

THIS unit has been planned as a five-week study. It is intended to help juniors to discriminate between advertising claims and scientific facts about alcohol, to study the reasons for its proper use, to investigate why alcohol is used improperly and the results of the wrong use, and to reach some convictions regarding a Christian's attitude toward alcohol and their own conduct in situations when opinions differ.

Junior Experiences

The problem of the use of alcohol as a drink enters into the everyday lives of boys and girls through many channels. The following experiences are typical:

1. Seeing people under the influence of liquor.
2. Hearing jokes and stories about intoxicated people.
3. Seeing movies which portray drinking as desirable.
4. Reading newspaper accounts of accidents and crimes due to drinking.
5. Friendships with boys and girls in whose homes drinking is an accepted custom.
6. Seeing drinking in their own homes.
7. Seeing and hearing of government control of liquor for tax purposes, or because of public opinion.
8. Seeing liquor ads and hearing radio advertisements of liquor.

The Adult Counselor's Preparation

Your first task will be to read through the entire unit. Some suggestions for the leader and an outline for each session appear on these pages. Detailed plans and materials for the children's use are given in *Juniors*. You must be familiar with all this material in order to help the junior leaders make their plans and to be able to participate intelligently yourself in each meeting.

Another important part of your preparation is to consider how much knowledge you have about alcohol and your own attitude toward its use. If you do not know the simplest, scientific facts, one of the best little books you could read is *What About Alcohol?* by Bogen and Hisey. Its statements are reliable, and the information is given so simply and illustrated so well with charts and sketches that even the boys and girls may use it in their meetings.

Other Outside Sources

Realizing that many groups do not have access to outside sources, enough factual material has been included in this unit to make these unnecessary. However, there are some excellent printed materials which juniors would enjoy reading and studying. If you can afford it, send for these:

Three Partners, Baker, 20 cents; *Inside Information*, Baker, 20 cents; *Here's Health to You*, Baker, 35 cents. These three booklets are by an English writer. They present facts about alcohol in attractive story form. They are now printed by and may be ordered from the National Woman's Christian Temperance Union, Evanston, Ill.

Answers to Alcohol, Caldwell, 20 cents. This is an unusually attractive reading-book. A group of juniors visit such people as a doctor, chemist, insurance man, factory manager, and others to learn about alcohol. The stories record their interviews. The book may be ordered from L. H. Caldwell, Principal, Gardner Elementary School, Wichita, Kan.

Public schools today are stressing more than ever before the importance of education about the effects of alcohol. Find out what your children have had in public school on this subject. You may be able to borrow one of the textbooks.

The problem of the use of alcohol is a difficult one to face, because there are so many conflicting opinions even among so-called Christian families. If you are a wise leader, you will try to guide your boys and girls without emotion or censure to discover the facts for themselves through research, experiment, and interviews. Upon that basis rather than upon your own authority the boys and girls may decide what the Christian attitude is regarding the use of alcohol as a drink.

Session 1. May 3

ALCOHOL, FRIEND AND ENEMY

In this first session the juniors may discover the simple facts about alcohol, its good and its improper uses.

The Adult Counselor Prepares for the Session

Be familiar with the suggested plan and materials for the meeting. Make sure that you know the most important scientific facts about alcohol. Your information must be accurate if you are

to help answer the questions the juniors may ask.

Collect as much material as you can for the juniors to use in searching for facts about alcohol.

Have ready all the properties needed for the experiments. Do these experiments at home first so that you will know what reactions to expect and can interpret them adequately.

See if there is a well-informed person in your church—a chemist, doctor, druggist, or a manufacturer of paints and varnishes—who would come to the meeting to talk about the good uses of alcohol. Or, if he could not attend the meeting, he might be willing to take time for an interview with a member of the group who could secure information to take back to the meeting. If actual interviews cannot be arranged, the juniors might read the results of interviews which other juniors made, as reported in *Answers to Alcohol*, by Caldwell. (See Introduction.)

Session Outline

WORK AND STUDY PERIOD. (Guided by Adult Counselor.) As the juniors arrive, interest them in the following activities. If your society is large, you may prefer to divide into three groups, each to pursue one activity.

1. Searching printed materials for accurate statements about what alcohol is, the different kinds, its uses outside the body, the results of its use inside the body.

2. Making experiments to discover some good uses of alcohol. (See "Materials for Your Meeting," in *Juniors* for April 26.)

3. Preparing reports of any interviews made.

QUIET MUSIC.

HYMN. "This Is My Father's World."

PRAYER. Junior Leader.

OFFERING.

INTRODUCING THE TOPIC. Junior Leader.

SHARING DISCOVERIES.

TALK. By some well-informed person, if arranged.

CLOSING THOUGHT. Junior Leader.

CLOSING PRAYER. Adult Counselor.

Session 2. May 10

WHY PEOPLE DRINK

In this second session the juniors may discover some of the reasons why people drink and may come to an understanding of better ways of escape or release.

The Adult Counselor Plans for the Session

Go over the plan for the meeting with the junior leader. Your main contribution will come in leading the dis-

¹ Prepared from outline copyrighted by The International Council of Religious Education.

THE JUNIOR SOCIETY

cussion. Be ready to meet with sympathy, tact, and openmindedness those boys and girls who may say that some member of their family or some friend drinks. Guide them always to discover the Christian attitude toward the use of alcohol. Help them to see that we can still love those who have undesirable habits even though we are sorry they are failing to live at their best.

Session Outline

AS THE JUNIORS ARRIVE.

1. Committee work on the group record.

2. Reading printed materials.

3. Preparing for today's meeting.

QUIET MUSIC.

HYMN OF PRAISE. "Joyful, Joyful, We Adore Thee."

TOPIC INTRODUCED. Junior Leader.

JUNIOR REPORTS.

1. Alcohol, a Food?

2. Why Some People Drink.

3. Drinking To Be a Good Sport.

4. Drinking, a Habit.

DISCUSSION. (Led by Adult Counselor.) Is alcohol really a food? (Compare it with the food value in a bottle of milk, a loaf of bread, fruit, vegetables, eggs. Point out that real food is something the body can use without injury to build up or repair. Alcohol is a poison and does not belong in that class.) Are the effects of drinking alcohol worth while? (Note that every reason people give for drinking is at the bottom a sign of weakness. They lack courage to face life as it is, to try to correct evil conditions rather than forget them, to stand for the right if it means being different.) Are there better ways of accomplishing the same ends? (Remind them that God is ready to give courage to those who love and obey him. Speak of such worth-while activities as reading good books, playing interesting games, visiting one's friends, walking outdoors, making something to help someone.) Why is even moderate drinking harmful? (Point out how easy it is for drinking to become a habit difficult or impossible to break. Close with the question, Should a Christian boy or girl run the risk of poisoning his body and mind for the sake of a brief feeling of pleasure and comfort?)

SCRIPTURE. Proverbs 20:1.

HYMN. "The Body, Lord, Is Ours to Keep."

PRAYER. Junior Leader.

OFFERING.

WORK PERIOD.

Session 3. May 17

"THE BEST THAT I CAN BE"

In today's session the juniors may discover how the use of alcohol under-

mines both health and character, and so can have no place in successful Christian living.

The Adult Counselor Gets Ready for the Session

Be familiar with the suggestions for the meeting before the junior leader comes for help in planning the program.

Secure a good picture of the boy Jesus for use in the closing worship: "The Home at Nazareth," Copping; "First View of Jerusalem," Mengelberg; "Christ and the Doctors," Hofmann; "The Beloved Son," Barker.

Think of people, members of your church preferably, who could be interviewed for statements on the effects of alcohol upon body and mind: a doctor, athletic coach, railroad engineer, factory manager, airplane pilot, life insurance man.

Prepare carefully for the discussion you are to lead.

Session Outline

WORK AND STUDY PERIOD.

1. Searching for facts.

2. Studying the meaning of Bible verses.

3. Making posters.

QUIET MUSIC.

HYMN. "My God, I Thank Thee."

INTRODUCING THE TOPIC. Junior Leader.

DISCUSSION. (Led by Adult Counselor.) What sort of persons do we wish to be? (Strong, healthy, efficient, dependable, fair, helpful, in control of oneself at all times.) What is needed to develop strong bodies and sound minds? (Good food, fresh air, exercise, rest, sunshine, healthy brains and nervous systems to control the bodies, good habits.) What does alcohol do to people's bodies and minds? Does it help when there is hard work to do? Does it increase skill, endurance, good judgment? Does it make one more agreeable and helpful? What help does the Bible give in telling us how always to be at our best? Should a Christian ever weaken God's gift of a strong body and clean mind? Should a Christian drink liquor when he knows it robs him of self-control and the power to decide what is the Christian thing to do? Is it not dangerous to drink anything that would keep us from building a fine Christian character, from always being the best we can be?

JUNIOR REPORTS. (Contributed during the discussion.)

1. What Alcohol Does to People's Bodies.

2. What Alcohol Does to People's Minds.

3. Alcohol and Personal Efficiency. (Statements from interviews, if secured.)

4. The Bible Helps Us To Live.

OPENING THOUGHT FOR WORSHIP. Junior Leader.

HYMN. "O Jesus, Once a Nazareth Boy."

PICTURE STUDY. "A Boy Who Lived at His Best." A junior.

PRAYER. Junior Leader.

OFFERING.

HYMN OF CONSECRATION. "Just As I Am, Thine Own To Be."

Session 4. May 24

THOU SHALT LOVE THY NEIGHBOR

In this session the juniors may discover how drinking often brings suffering to others, as well as oneself.

The Adult Counselor Plans for the Meeting

Read over the program in the junior's story-paper and note where your guidance will be needed. Study the billboards in your community. See how many advertise liquor and how they demand attention through the use of animated signs, high coloring, brilliant lighting. Have ready magazines and newspapers in which the boys and girls may find liquor advertising and accounts of crimes or accidents caused by drinking. You may know a judge, police officer, or welfare worker who could come to the meeting and speak briefly on how liquor harms others. Secure a copy of your church covenant for the group to study for its stand upon the liquor problem.

Session Outline

ACTIVITIES FOR EARLY ARRIVALS.

QUIET MUSIC.

CALL TO WORSHIP.

PRAYER HYMN. "Father, Lead Me Day by Day."

THE TOPIC INTRODUCED. By Junior Leader.

SCRIPTURE. Mark 12:31 and Luke 6:31.

DISCUSSION. (Led by Adult Counselor.) Some people say it is no one's business but their own if they drink. Are they right? Can a person who drinks be the good neighbor Jesus was talking about? In what different ways have you discovered that a person may harm others by drinking? Is it not wrong to set an example to others weaker and more easily tempted to form a bad habit? Is the drinking driver the only one hurt in auto accidents? Suppose a drinking man loses his job through inefficiency, how may his family suffer? A drinking person is often cruel, unkind, ill-tempered. How may he treat his wife and children? Are those who manufacture and sell alcoholic drinks loving others as them-

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THE JUNIOR SOCIETY

selves? Are the property or lives of people in danger when drink makes a person feel courageous enough to attempt anything? What has been done to prevent the suffering caused by drinking? (Encourage everyone to make some contribution. News clippings may be read, ads evaluated, and factual material reported. If a guest has been invited, he may speak. Conclude the discussion with the question, How may we love others as good neighbors? Mention such ways as refusing to laugh or imitate drunken people, resolving never to use drinks which may harm themselves or cause them to harm others, sharing with others what they have discovered about alcohol.)

HYMN. "I Would Be True."

OFFERING.

WORK PERIOD.

CLOSING PRAYER. Junior Leader.

Session 5. May 31

"DARE TO BE BRAVE"

In this final session the juniors should weigh the facts about alcohol and come to some convictions about the use of alcoholic drinks that are in harmony with the teachings of Jesus.

The Adult Counselor Plans for the Meeting

The closing session of this unit is very important. The junior leader will have several committees working with him, and your guidance will be needed to see that each committee understands its task and carries it out successfully. The program should be a worthy presentation of the juniors' discoveries during this study. The committee on conclusions should not attempt to word a pledge, but a simple statement of conviction to which most or all of the group will agree. One of the important results of this unit should be the desire on the part of the juniors to continue to discover new facts about alcohol and its use.

Session Outline

AS THE JUNIORS ARRIVE.

1. Completing arrangements for the exhibit.

2. Greeting guests and explaining the exhibit.

3. Practicing parts in the program.

QUIET MUSIC.

CALL TO WORSHIP.

HYMN OF PRAISE. "This Is My Father's World."

WELCOME TO GUESTS.

JUNIOR REPORT. "Alcohol — the Friend."

HYMN. "Just As I Am, Thine Own To Be."

JUNIOR REPORT. "Alcohol—Enemy to Sound Bodies and Minds."

HYMN. "I Would Be True."

JUNIOR REPORT. "Alcohol and Our Neighbors."

OFFERING.

SCRIPTURE.

OUR CONCLUSION ABOUT ALCOHOLIC DRINKS.

HYMN. "Dare To Be Brave, Dare To Be True."

CLOSING PRAYER. Adult Counselor.

We Compose a Litany

(Concluded from page 28)

feet and could run. Ann said puppies were cunning, and Johnny that kittens were soft and had fur.

Miss Jane was glad that they had an extended session in their church for even so, time was growing short, and she had to hurry them at the last. But finally the prayer was completed and she read the first lines and the children repeated the response:

"For green leaves on the trees and nests in the branches,"

Dear God, We Thank Thee.

For the lawns and gardens with pretty flowers and yellow daffodils and beautiful tulips,

Dear God, We Thank Thee.

For Mrs. Hill and cunning puppies and soft, furry kittens,

Dear God, We Thank Thee.

For flying birds—bluebirds and robin redbreasts,

Dear God, We Thank Thee.

For the bridge and the hurrying water in the creek,

Dear God, We Thank Thee.

For churches and schools and parks,

Dear God, We Thank Thee.

For all the beautiful things you have given us,

Dear God, We Thank Thee."

How pleased the children were with it! They called it their spring litany, and throughout the springtime, it was always the high point of their worship service. Proud indeed was the third grader who was allowed to read the sentences as the others responded reverently and prayerfully, "Dear God, we thank thee."

WE CAN FEEL SURE

(Concluded from page 30)

5. We Can Feel Sure of the Kingdom of God

PRELUDE. "Finlandia."

THEME THOUGHT. "Thy Kingdom Come, Beginning with Me."

HYMN. "That Cause Can Neither Be Lost Nor Stayed." No. 122 in *Hymns for Creative Living*.

HYMN STORY. The cause that Christian Ostergaard had worked for all of

his life seemed doomed. Ever since he was a young man he had dreamed of helping the farmers in his beloved Denmark. He knew that the only way he could help them was to educate them, to teach them how they could help themselves spiritually, mentally, and physically. All over Denmark there were schools for this very purpose, called folk schools, but Ostergaard could not get a position in one of them. So he decided to found one of his own in some community that did not have one. So with little money but a lot of faith and courage and the help of a friend, he started out. At first he met with great success, but then the government withdrew its financial aid, Ostergaard's wife and helper died, his health was impaired by overwork, and he found that he had to close his school. It was during this time that he wrote the hymn which you just sang. He felt sure that his cause was not lost. And, sure enough, although he never went back to Denmark, someone else took over his school and before the war it was still carrying on its good work for the farmers. Let us sing his hymn through once more, keeping Ostergaard and his cause in our minds as we sing.

SCRIPTURE. Matthew 13:31-32; Luke 17:21.

BRIEF STORIES. "Kingdom Builders Today." At this point have several juniors share minute biographies of some of the great Christians of this day: Kagawa, Albert Schweitzer, Muriel Lester, Jane Addams, Steinmetz. Use *They Dared To Live*, by Bartlett, as source material.

TALK. "Beginning with Me."

Whenever you play fair, do your very best, help others at some cost to yourself, spread friendliness by being cheerful and kind, you are helping to build the Kingdom of God where you live.

Let us plan a campaign of helpfulness right now.

1. Our Church. Is there something we can do to help the pastor, the janitor, our superintendent, or teachers? (The leader should have some definite needs to suggest and should make up volunteer groups to see that these duties were carried out.)

2. Our Home. Let us decide on one more thing we could do at home that would make our home a happier place.

3. Our Community. Perhaps the Red Cross, the Day Nursery, the City Farm, the welfare agency, could use our services.

4. Our World. War Relief, clothing for refugees, missions.

HYMN. "Our Gifts We Share."

OFFERING.

CLOSING HYMN. "Dear Lord, We Give Our Youth to Thee."

CLOSING PRAYER. The Lord's Prayer.

Young People's Leader



R. W. Stringfield

How I CHOOSE My Teachers

BY
ERWIN L. SHAVER

The first of three articles on selecting, recruiting and maintaining the morale of church school teachers. In this article, the superintendent is reminded of the kind of persons he should consider in choosing his associates

AT the annual meeting of a church school staff the superintendent confided that he had picked this member's home as the meeting place because she is "famous for her eats." The superintendent was presiding. He began "Whom will you have for superintendent of the school this year? I know I've been your superintendent for almost twenty-five years and perhaps you ought to have someone else. But I don't know who it would be. Whom will you nominate?"

The reader knows the answer. He acknowledges also that this true story of an actual situation might be dupli-

cated in all too many churches. This superintendent had chosen his teachers with the assurance that they would reelect him to office year after year.

He who chooses or brings about the choice of teachers from selfish motives—of keeping himself in office, of avoiding criticism or suggestions of new ways, or of desiring to be flattered—is not a good superintendent and has followed the low way instead of the high in building up his teaching force.

This Business of Finding Helpers

In most churches the superintendent, with the advice and the help of the

pastor, is the person responsible for deciding upon the teaching staff. This responsibility should be undertaken in a businesslike manner. The superintendent ought to have a plan for it, as he has for the work by which he earns his bread and butter. No opportunist, trust-to-luck policy succeeds in the selection of the best teachers. The good superintendent knows his teacher needs—the particular classes that require leadership and the kind of teacher suited to each one. He has the highest ideals for his task of leading the church school. He knows he cannot find his teachers by platform requests, general

Baptist Leader

notices in the calendar or other mass appeals. He must do "hand-picking," finding one by one the teachers fitted for that class of lively boys, that group of sophisticated girls, that new class of radical and studious college youth, that argumentative class of adults.

Long experience and his own sense of duty also tell the superintendent that he cannot wait until the new year to fill a vacancy or select new teachers for his staff. He makes his choices early; in fact he is always choosing against the day of need. This means that he must use his intellect, but not depend exclusively upon his memory. The kind of superintendent we are describing here will have a system of recording his teacher needs, the possible candidates for positions, and all matters related thereto.

Where Can You Find Good Teachers?

To aid the earnest and systematic general officer of a church school we should like to suggest several sources of supply for building a high-grade staff. First thought, naturally, is the church membership as a whole. Theoretically every church member should be willing to teach, or at least to assist at some point in the Christian character-building program. But some adults are better qualified than others for class leadership. How does one find them? By keeping good church records, which include certain facts about persons who join the church, particularly information as to their Christian educational training, their experience and their interests, hobbies and travels. Such information, if not obtained when they joined the church, may be secured by a special survey.

One of the best sources of teachers is the young people's group in the church. It has been demonstrated scientifically that the present most active leaders in our churches are those who, in adolescent days, showed definite signs of promise by their leadership activities. Keep your eye on such young persons.

The church that admits its new members carefully will reap large returns in teaching service. The superintendent who notes their entrance into church life, who calls upon them and inquires about them from others, will discover both those who have had successful experience elsewhere and those who have untried talents. Many a good teacher has been lost because a former habit of teaching was not made known to a new fellowship, or because no one had the resourcefulness to put unused talents to the test.

Adult classes are rich mines of new leadership for teaching. Those classes of older persons from which no one ever goes to teach others are usually

like stagnant ponds having inlets but no outlets. Parents, of all adults, should "share, not shirk" their teaching responsibilities. From among them a superintendent may select exactly the one needed to guide a class whose members are getting out of hand or who need the understanding and the sympathy that a parent alone can give.

Fortunate and wise is that superintendent who plans for an adequate program of leadership education. From these classes a high percentage of new teachers may be secured. Not all those who take training courses turn out to be good teachers. But the training program may be thought of as a process of selection by which the best teachers "come to the top." Reports of delegates to summer conferences, both reports from the officers of these conferences and those given by the delegates themselves, reveal teaching talents and promise of usefulness.

Another source of supply is that group of persons, some of them at the center of church life and others somewhat removed, who are active in the leadership of other organizations. Careful selection will result in many a new and able teacher who needed only an

opportunity to find in church school teaching an unforeseen joy.

What Is His Christian Experience?

Turning now to the tests by which to determine the fitness of these persons for church school teaching, let us suggest that the good superintendent ask himself a number of questions. The first group of questions is intended to measure the prospective teacher's experience in the Christian life—the first qualification necessary in a church school leader.

Does he live in the company of God and of Jesus? Is he reverent in manner, in speech, in thought, in conduct, in the practice of tested ways of worship? Is his relationship to the Master Teacher and His Father one that marks him as a mature and confident Christian? Is he at ease and not fearful, natural and not stilted in prayer, humble and not boastful in matters spiritual?

Is the prospective teacher a student of the Bible and other Christian literature? Is he trying to learn more about the "light yet to break forth from God's Word"? Does he read religious books and periodicals? Is he trying to apply

(Please turn to page 44)

"I think that young people are ready to be led. Whoever can command their allegiance will get it. Whether this comes through the church or outside of the church is crucial. I think that a lot of good is being done by our churches. The youth materials are better and they are appealing to a better type of people. I think that there are more young people at work in churches now than ever before. The Christian programs on the campus are better than they were a generation ago."—ROY A. BURKHART, Pastor of First Community Church, Columbus, Ohio.

Cy La Tour & Son



When Young People Come to Church

RELIGION can "die down" more easily and stay dead longer in a suburb of a great metropolis than in another place—at least, we held such a notion. For a time we felt that "suburban" religion is a particular type, found nowhere else than on the outskirts of a large city. We have been told that there are so many competing organizations and interests that it is impossible to have a vital, life-transforming program. This was considered particularly true of young people. Many have accepted this false dictum and in so doing they have validated it. Here in the largest "village" in the world, a suburb of the second largest city in the United States, we have refused to believe that religion cannot be made vital for young people in suburban circumstances. It can only be made to live, however, when it gives young people something more than what they get in a downtown theater or a lake-shore ballroom.

The young people's program of the First Baptist Church of Oak Park is beginning to pay dividends—dividends in church membership, in church school teachers, in fellowship and in Christian living. Deacons, trustees, and the ministry have recognized the value of a strong youth program until the young people of Oak Park are looking to this church as a place where they may experience the values of a religious atmosphere as well as have a "swell" time.

Our University of Life is going "full blast" at least three nights every week. Many weeks the young people spend four or five nights in the church.

The entire Sunday evening is devoted to young people. Our church has no evening service. Promptly at six o'clock a light luncheon is served by mothers and interested members of the church. Ten cents, which is collected from each member, covers any expense involved in the lunch. It was surprising to find out how willing parents were to do something for their young people. We have had no difficulty in obtaining mothers to serve. For a while the Women's Society of the church assumed the responsibility for these meals.

A songfest follows each meal. For twenty or twenty-five minutes the young people sing those songs that have become so familiar to "assemblyites." In fact,

we have our own "summer assembly" every Sunday evening.

A transition from this peppy period to a worshipful chapel does not occur without difficulty, yet, with the aid of quiet music, which is played as the young people enter the chapel, it is possible to transform completely the mood of the entire group. We feel that we ought to have a permanent chapel. However, we make the most of our temporary arrangement. A picture, selected from the numerous ones throughout the church building, is placed in the central position and is presented as the only visible object in the darkened chapel. The service is conducted by the minister, Rev. Carl S. Winters. Several of the young people work with Mr. Winters in planning and conducting the service.

Following the worship period, the large group divides. For the next hour they conduct their separate programs. Outside speakers sometimes are brought in to address one or the other of the two groups. Of all the programs which the high school group has had, the panel discussions showed best results. By means of the panel, certain young people have the opportunity to prepare a five-minute talk about the subject under consideration. This method also has another valuable feature in that it gives an opportunity for all the group to participate.

Discussions have become so lively at times that it has been almost impossible to call a halt at the stated time. Prior to Easter questions concerning the church, church membership, Christianity, being a Christian, and the meaning of Easter have been discussed in this panel fashion. A panel of parents and youth considered the parent-youth relationship. Our success in this method leads us to recommend it to everyone. A good leader is necessary, of course, but young people who have ideas that need an opportunity for expression will be happy to participate.

The senior young people, a larger group than the high school, has had a varied program. They considered Christian ideals in an unideal world. Mr. Winters conducted fireside chats with the young people on romantic love and homemaking. One evening was devoted entirely to a musical program that included group participation as well as solo performances.

At least four times a year the University of Life sponsors a Sunday evening program that holds interest for the entire church. At this time both groups remain together and the young people bring their parents. "The King of Kings" was shown to a large crowd on the first Sunday of Lent. A display of hobbies was featured on the program of

THIS GROUP OF SENIOR YOUNG PEOPLE IS FUNCTIONING HERE AS A DISCUSSION UNIT



"Here in the largest 'village' in the world, we have refused to believe that religion cannot be made vital for young people in suburban circumstances"

By WILLIAM N. LYONS

another of these joint meetings. Many were shown the need of an avocation through this unusual service. It, likewise, offered innumerable suggestions for possible hobbies. Through these "all-church meetings" the adult membership come into close contact with the youth program and they become interested.

Even when we are running on schedule our program is not yet over by 8:30 o'clock on Sunday evening. In fact, a very important part of it comes at this time. Each group goes to one of the homes. Here the parents entertain the young people with games and refreshments. A church can undertake no more valuable project than to acquaint young people with Christian homes. This practice also serves the need of acquainting homes with Christian young people. Several families have affiliated with our church after they have seen the wholesome atmosphere in which their child is being placed. For an hour and a half the high school young people visit with the parents of one of their own members. At ten promptly this group is broken up so that they may be ready for school in the morning. The older group breaks up at eleven.

On Tuesday evening the church is open to all young people who are interested in a recreational hour. At this

time a basketball game is scheduled with another church. Boys and girls play ping-pong, shuffleboard, and, those who care to, gather about a piano and sing. This is an evening of fun and fellowship for many of our group.

By far, the most unique feature of our youth program in this church is the roller skating. The young people purchased twenty-five pairs of skates for use in the church gym. Friday night is "skate night" at the church. The gymnasium is opened at seven. At this time the high school young people come and for ten cents are permitted to skate for two hours. Music is played over the public-address system and they enjoy all the advantages of a rink *under a much more wholesome atmosphere*. The small fee of ten cents is used to redeem the invested amount and will be applied toward the purchase of more skates when the demand arises. At nine the high school people leave and the older group takes over. By this careful schedule fifty young people can skate in an evening. The demand so far has made it necessary to have reservations for the size wanted. Arguments pro and con may be offered for the use of such a program in a church. Here in Oak Park we feel that anything that contributes to the well-rounded life of the young people

adds to their religion. The Austin Baptist Church in Chicago is conducting a similar program in a neighboring community. Already other denominations have inquired concerning this plan and parents are asking that their church install it.

Our group holds a number of socials as an important feature of our program. Each group has its own party once a month. Many of these have been held in settlement houses throughout Chicago. We had an enjoyable and profitable evening eating food and learning customs at the Philippine Center. We spent an evening in Chinatown. The Y. M. C. A. swimming pool provided the environs for a high school splash party.

Tellers, one in each group, keep attendance on Sunday evening in an inconspicuous fashion. Visitors are asked to fill out a card that includes name, address, phone, and church membership. Every visitor—we usually have ten to fifteen every Sunday evening—receives a letter the next day from the Director of Youth. If they are not members of another church they are invited to our church services and young people's group. Visitors who come to skate with their friends are treated likewise. Each letter includes a copy of our printed program. A list of these visitors with the necessary information is mailed each week to the co-chairmen of the membership committee, the secretary, and the president. These young people then make an effort to contact prospects and to extend a further invitation to them. Young people who are irregular in attendance are approached in regard to the matter by other young people. Enthusiasm can be spread only by a personal contact with the less interested.

At the beginning of the year, in the fall, a well-selected committee of the young people divided the entire constituency and then, in regular visitation they called on these youth. A copy of the program and an interest-finder were left with every young person on file in the office. This included people who had been inactive for several years. The calling indicated that certain ones had dropped out entirely and consequently they were taken off our rolls, but many who had lost interest were reinstated into active participation. We also found out to good advantage what these young people were interested in.

The high school young people have a permanent calling committee, composed of six. Every week the chairman of that committee assigns several names to each member who telephones those who are assigned to him and reminds them of the coming Sunday evening. Calls are rotated so that each caller has a different list from week to week.

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THIS PICTURE SHOWS ABOUT HALF OF THE HIGH SCHOOL PARENT-YOUTH PANEL





Loder

Mother's Day in 1942 offers a real opportunity for young people to find in the day something more than the wearing of a red or white carnation and the purchase of a commercial greeting card

I CERTAINLY shall miss Jack on Mother's Day this year. It will be lonely without him, though I know that if he can, he will get word to me. He always has been such a thoughtful son."

In almost every church this year, some mother will be saying that, some mother who a year ago did not anticipate that the army or the navy would take her son away. Other sons and daughters may be away from home serving in some of the defense plants or in government offices.

Now is the time for our Baptist young people to step in as sons and daughters by proxy. Mother's Day in 1942 offers a real opportunity for young people to find in the day something more than the wearing of a red or white carnation and the purchase of a commercial greeting card. Organized as a group project, it has possibilities for fun and fellowship. For individuals it will mean the making of new friends, the learning of one of Jesus' principles.

Some mothers the group will know intimately because of their relationship as parents to former group members. These you can plan for immediately. But to be sure your list is complete, instruct the secretary to check the church records carefully with the pastor or the church clerk. A wide range of choices then confronts the group as to the way for making best use of the day.

First of all, go down the list, assigning one name to each person in your group. These will promise to be responsible for some little courtesy or sur-

prise for that mother. This need not involve the use of much money. Thoughtfulness may be more badly needed, and is available without financial cost to the group. One of the best gifts a mother desires is companionship. Calling for your new mother and walking to church with her, sitting with her and walking back home afterward may be a much better gift than an expensive present from the store. Some of the young people may like to arrange for a ride followed by a meal away from home for their "Mother for a Day." Mothers rarely complain about their hours of cooking, but most of them enjoy a time of eating food attractively served and tastefully prepared by someone else.

When you have arranged for individual friendliness to each mother in the church—not only the mothers of service men and defense workers, but all older mothers who may be alone for some reason—plan for group recognition for them. Appoint a committee to stand in the church lobby on Mother's Day and shake the hand of, and demonstrate friendliness to each middle-aged or elderly woman, especially those who arrive alone. Handing out flowers to them, though an old custom, is worthy of annual repetition. The work of this committee is not completed until they have bowed the mothers out again after the service is over.

Mother's Day, with its special emphasis on sentiment and recognition of unselfish service, offers a time to honor the unselfish women of your church who make definite contributions in unusual ways. Have you a business woman or a school teacher who faithfully teaches a class or leads the choir? Perhaps you have a Choir Mother who keeps the robes mended and cleaned. It may be that you have a woman who never comes to the foreground, but just maintains open house and a spirit of friendliness to all young people. The group could prepare something special for these—singing a favorite hymn, offering appropriate verse selections, recognizing them publicly in some special way.

Another group activity for the church mothers would be a Mother's Day tea.

It need not be an elaborate affair, but a time of quiet good fellowship where the young people will mingle with the older women of the church who have come to mean so much by way of Christian leadership.

If a tea party conflicts with your regularly planned May meetings, extend special invitations to all mothers to join you in your evening service. The whole meeting need not be devoted to them if that would conflict with topics that you have planned for ahead of time. A Mother's Day poem or special music will honor them, a few minutes of recognition in worship will make them feel one with you; and after that most of them would enjoy thoroughly the experience of sitting there and listening to the regular discussion that springs from the minds of young people.

This is a good time to consider your group's contribution to such national organizations as are founded on the spirit of motherhood. The Red Cross is one such cause, and the World Emergency Fund of the Northern Baptist Convention is another example. Recognition of the unselfish service given in your behalf by outstanding women of the church (those who provide refreshments or new curtains) becomes significant indeed when you make a special offering in their name for the alleviation of suffering of mothers and children caught in the conflict of war.

Special requests for clothing for mothers and children may be announced in your church on Mother's Day. Working mothers may be remembered on this day by planning a collection of toys suitable for children who must be amused between the close of school and the return of the mother from work. It may be that your church will respond to the real need for a center for these children to meet and play. Many cities are finding that such problems increase as war production is speeded. In all probability your church has unused space, and without doubt—if you tried hard enough—your group could find some trained person in the community who could come to the church and take charge of these children each afternoon.

(Please turn to page 43)

Cupboard Strategy

Suggestions for Spring Cleaning of Cupboards in Your Church

I'M sure we used to have a basket like that. And a costume just the right size, too. But where are they now?"

"No use looking in the cupboard. You can't find anything in that pile of stuff."

But the costume probably was there, stuffed into the basket along with the leg of a broken chair, some old quarterlies, half a glass of jelly and crepe-paper streamers.

An interesting project for any young people's group is an informal spring housecleaning of the church "catch-all"—the church property closet. It almost always produces surprising finds of real value.

One group set out not only to clean the cupboards for their own convenience and comfort, but also to search for some materials that could be given away to their favorite relief agencies, and to find old papers and metal of use in national defense. If your own group is large, perhaps the project can be delegated to the cabinet or special committee responsible. If they are well fortified with candy upon which to nibble as the work progresses, everything will be finished in short order.

Protect yourself with large aprons and move all the material from the cupboard out into the center of the room. Borrow the janitor's broom to sweep and dust the cupboard. Maybe it will call for soap and water after so many years!

Someone else can sort the material by kind—costumes, rags, cloth material in one pile; papers such as books, magazines, newspapers, old quarterlies in another; metal and glass kept separate, and odd bits of furniture. You will have to give away some of it, for once material comes out from safe hiding you will wonder how you ever got it all in there in the first place. Certainly, you never will be able to get it all back in an orderly fashion.

Someone ought to go over the magazines for pictures that will have advertising value for your group publicity chairman. Put these in a large box, plainly labeled. If you can afford it, an alphabetical file box would allow you to

put animal pictures under "A," Christmas ideas under "C," and games under "G." Other classifications might make the file more practical for the use of your group.

If there is still another pair of hands to spare, let this person mount some of the better pictures on cardboard where they can be used from time to time to decorate the young people's room or hold the center of interest in the worship corner. Bouquets of flowers, pictures of Mother and child, young children at play, bowls of fruit, houses, trees, sunsets, all lend themselves to this type of visual education. If there is not time to do this on clean-up night, save them in one bundle to be mounted on some other informal occasion. Perhaps you could give them to the Nursery and the Primary Departments, where picture education is so popular.

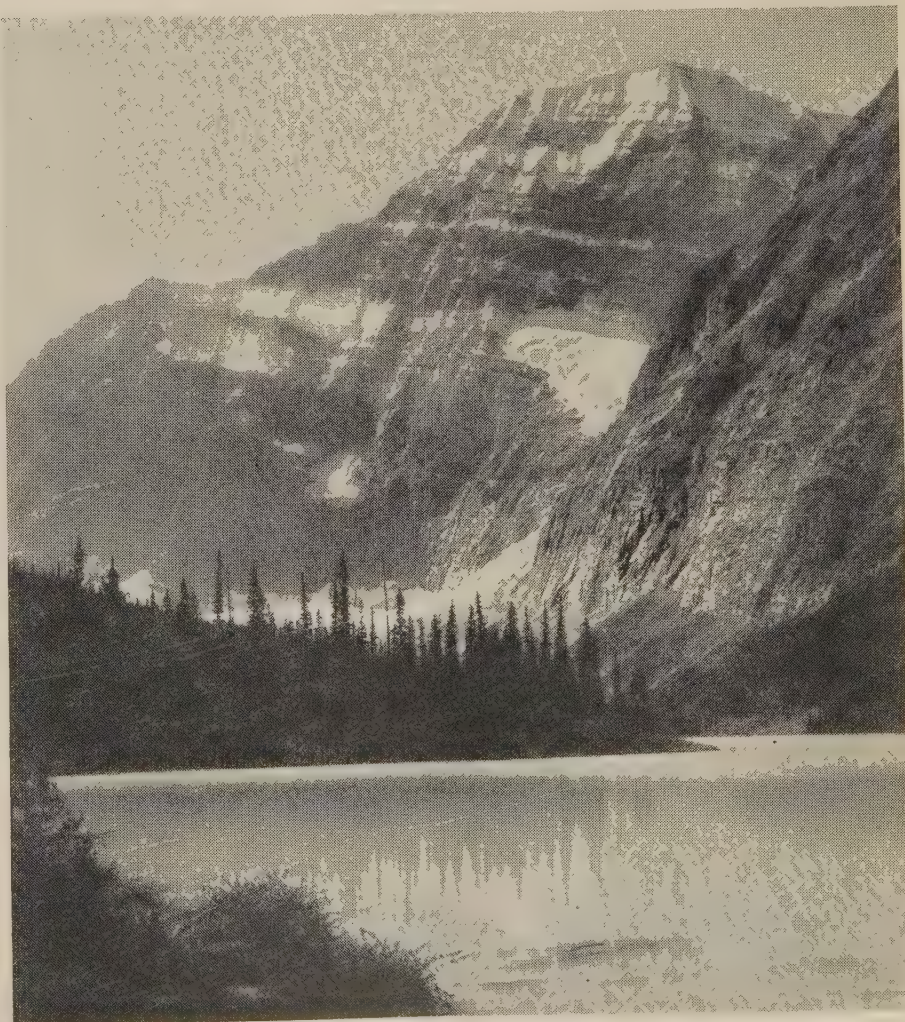
By now the material should be sorted into general piles. If so, it is time for some heavy brain work to decide which to keep and which to discard. Remember that nothing should be thrown away; all of it is to be saved. But the question is, who will have the use of what—how best use everything within the church, the community, or the nation, in view of the national defense needs.

"This is no time for excess baggage" may be your motto as you cast a critical eye over the available material. Not only do you desire to save everything you can use, but you ought to put it back on the shelf plainly labeled so anyone can find it in a hurry. Appoint somebody to make printed labels.

Straighten out all that crumpled stationery and put it in one box. If you
(Please turn to page 45)

One of the names among women that will live forever is Edith Cavell. How nobly she typified those virtues that so many of us have known in our mothers—courage, service, forgiveness, sacrifice. Far from the scene of her tragic death stands this monument, Mount Edith Cavell in the Canadian Rockies. Down the sides of this majestic peak stretches the Glacier of the Angel. At the foot we see Lake Edith Cavell, mirroring the eternal snows in its placid surface. Many of the mountains in Jasper Park have been named after persons prominent in World War I, as much of the territory was unexplored until 1919.

Authenticated News



Baptist Summer Assemblies for 1942

STATE & TOWN	NAME OF ASSEMBLY	DATES	SCENIC FEATURE	INSPIRATIONAL CLIMAX	DEAN IN CHARGE	N. B.
Arizona (PRESCOTT) California, North (BUTTE MEADOWS)	ARIZONA BAPTIST	July 6-17	Altitude—up a mile	Vespers at sundown under pines	Rev. Charles L. Kau 407 First Nat'l Bank Bldg. Phoenix, Arizona	Horseback riding, hiking, swimming and boating
	CAMP LASSEN	July 13-18	The peaks in Mt. Lassen National Park	Vespers and campfire	Rev. Theron M. Chastain 83 McAllister St. San Francisco, California	All the recreational possibilities of California
	CAMP SEQUOIA	June 15-20	The High Sierras near General Grant National Park	Worship in the vesper boat on the edge of Lake Sequoia	Mr. Francis Loebner Selma, California	Horseback riding, swimming and boating
	LAKE TAHOE ASSEMBLY (Young People) (Young Adult)	July 4-11 June 27 to July 4	World renowned Lake Tahoe	Sunset vespers facing the deep blue of Lake Tahoe and the gigantic natural cross in snow on the distant mountainside. Sometimes called "Nature's most beautiful Vesper Spot"	Rev. Floyd House (H. S. Group) Berkeley, California	Lake Tahoe is one of the vacation spots of the world! Use your imagination as to recreation features.
California, South (CRESTLINE, SAN BERNARDINO)	THOUSAND PINES (Senior High) (Older Young People)	Aug. 9-16 Aug. 16-28	Classes on a mountainside	Vespers on Inspiration Point	Rev. Maurice Jackson (Y. P.) Oakland, California	
Colorado (BEULAH) (CEDAREDGE P.O.)	BEULAH GRAND MESA	July 26 Aug. 1 July 13-19	Mountain Scenery Plateau in the Rockies		Dr. U. S. Mitchell (Young Adults) Berkeley, California	
Connecticut (WILLIMANTIC)	STORRS	July 6-17	The "English" quaintness of Connecticut	Early morning worship in tiny college chapel	Miss Ruth Percival 354 S. Spring St. Los Angeles, California	Swimming in Lake Gregory! Picnics in the Apple Orchard but that's not all. Hiking through the foothills. Real roughing it!
Idaho (KETCHUM)	IDAHO ASSEMBLY	July 6-17	Surrounded by jagged Saw Tooth Mountains; 14 miles from Sun Valley	Evening worship around a gigantic campfire—in the distance Mount Boulder looms	Rev. Oscar P. Campbell 455 Main Street Hartford, Connecticut	All the facilities for recreation that are found in a well-equipped college
Illinois (LAKE BLOOMINGTON)	EAST BAY CAMP	June 14-20	Famous Ozark scenery—Giant sandstone cliffs	Vespers in the restful woods	Rev. Ezra Duncan 624 McCormick Bldg. Salt Lake City, Utah	This assembly is the big feature of the Idaho Baptist Convention
(MAKANDA)	EGYPTIAN ASSEMBLY	June 21-27		Vespers facing the setting sun	Rev. Walter S. Wood 730 Garfield Ave. Aurora, Illinois	Swimming to your heart's content—and rambles through the woods
(CHICAGO)	(SEE WISCONSIN)				Rev. Robert Larson Jordan Street Mt. Vernon, Illinois	
Indiana (FRANKLIN)	SENIOR HIGH FRANKLIN COLLEGE	July 7-18			Rev. Russell S. Orr 203 N. Wabash Ave. Chicago, Illinois	
(LAKE WAUBEE)	LAKE WAUBEE	Aug. 10-16			Rev. Harold F. Graves 401 West Maple St. Jeffersonville, Ind.	One of the outstanding family assemblies
Iowa (IOWA FALLS)	IOWA BAPTIST ASSEMBLY	July 19-31	Great oaks and a winding stream — Swarms of cliff pigeons — birds found only here and in one other spot on earth	Vespers on the edge of a cliff overlooking the placid lake. Gaitian service on the river. Daily good-night service before, large, lighted cross	Rev. B. G. Field 902 Valley Bank Bldg. Des Moines, Iowa	
Kansas (SCOTT CITY) (OTTAWA) (SABETHA)	CAMP CRISTY OTTAWA SENIOR HIGH OTTAWA COLLEGE NORTHEAST	June 15-20 Aug. 4-9 Aug. 10-15 Aug. 24-29	Great old trees on the college campus	Campers who lift up their eyes to the mountainside see a towering cross. Former campers arranged the stones in the hillside	Rev. J. E. Dollar Wellsville, Kansas	This is one of the family assemblies, where the clans gather to enjoy real camping
Maine (MAPLETON)	AROOSTOOK VALLEY PARK (Baptist School of Christian Training)	July 20-31	Five miles above Presque Isle; towering trees	Services in the huge tabernacle in the calm Maine nights	Rev. Alton Maxell Fort Fairfield, Me.	Swimming and organized sports under a Recreational Director
Michigan (LAKE LOUISE)	TIPPI WAKAN	July 5-16	Semi-mountainous spot in the Hardwood State Forest		Rev. W. F. Huxford 472 Hollister Bldg. Lansing, Michigan	
Minnesota (PHELPS ISLAND, LAKE MINNETONKA)		July 6-12	"By the waters of Minnetonka"			
Montana (LIVINGSTON)	TEMPLED HILLS BUILDING SPRINGS BIBLE CAMP	July 20-31 June 15-27			Rev. Ezra Duncan 624 McCormick Bldg. Salt Lake City, Utah	

Nebraska (LEXINGTON)	WESTERN NEBRASKA	June 8-14	The beauty of the Platte River	Rev. H. Allison McHenry Scottsbluff, Nebraska	Horseback riding, swimming, and boating
(COLUMBUS)	CAMP SHELDON	July 13-19		Rev. Paul Christensen Immanuel Baptist Church Omaha, Nebraska	
New Jersey (HIGHTSTOWN)	PEDDIE	June 27 to July 4	Fresh green of a well-kept campus	Rev. Otto F. Laegeler 158 Washington Street Newark, N. J.	Sports on the great athletic field Salt water bathing
(BORDENTOWN)	BORDENTOWN (N)	Aug. 17-29	Tall cathedral pines swayed by breezes from the Atlantic Ocean	Dr. William G. Towart 301 Pleasant Street Bennington, Vt.	
New England (OCEAN PARK, ME.)	OCEAN PARK SCHOOL OF METHODS	July 7-18	In the Finger Lakes of New York State	Rev. J. D. W. Fetter 502 E. Seneca Street Ithaca, New York	
New York (KEUKA)	KEUKA Y. P. ASSEMBLY	Aug. 24-31	On Silver Lake		
(SILVER SPRINGS)	CAMP CAREY (High School Assembly)	Aug. 24-29	On a private lake in the woods		
(AVA)	CAMP CLOUGH (High School Assembly)	August	Up on the Canadian border	Rev. W. H. Bayles Huron, South Dakota	
(VALATIE)	CAMP CARMAN	June 22-27	One of the most beautiful college campuses in the United States	Miss Helen Wickes Baptist Convention Bldg. Granville, Ohio	
North Dakota (LAKE METIGOSHE)	(High School Assembly) LAKE METIGOSHE	July 12-25	At the base of snowcapped Mt. Hood, surrounded by towering mountains	Rev. Perry Jackson Saddle Mountain, Oklahoma	The only Indian Assembly—whole families come and receive inspiration
Ohio (GRANVILLE)	DENISON	July 20 to Aug. 1	In the Blue Mountains of Pennsylvania	Dr. Rodney M. Britten 925 Terminal Sales Bldg. Portland, Oregon	Mountain hiking and horseback riding in the largest fir and pine forest in the northeast
Oklahoma (FORT COBB)	FORT COBB	Aug. 1-7	Where the Susquehanna flows	Rev. Norman Martin 315 Luzerne Ave. W. Pittston, Pennsylvania	Organized sports in a college atmosphere
Oregon (WEMME)	ARRAH WANNA YOUTH CAMP	Aug. 8-15 Aug. 15-22	In the heart of the "Pennsylvania Dutch" country	Rev. Kenneth Maxwell 1298 Broadbridge Ave. Stratford, Conn.	Hike to Cherry Knob
Pennsylvania (LAPLUME)	KEYSTONE	Aug. 22-30	In the heart of the Black Hills near the famous "Monument of the Presidents"	Mr. Charles Batten 1701-1703 Chestnut St. Philadelphia, Pa.	Swimming in the Unami Creek, hiking over the surrounding rolling hills
South Dakota (FACTOLA)	CAMP CORBLY No. 1 CAMP CORBLY No. 2	July 27 to Aug. 7	Opposite Seattle on Puget Sound	Rev. W. H. Bayles Huron, South Dakota	A long motor trip through the Black Hills to Leadville to view the largest gold mine
Utah (LIBERTY)	CAMP UNAMI	June 22 to July 3	Sixteen hundred feet above sea level to view the historic West Virginia Civil War scenes	Rev. Ezra Ducan 624 McCormick Bldg. Salt Lake City, Utah	Salt water bathing and boating; the water carnival
Washington (BURTON)	CAMP JUDSON	July 28 to Aug. 4	The lakes and dells of Wisconsin	Dr. W. A. Shanks 509 Ranke Bldg. Seattle, Washington	Scaling the towering surrounding mountain peaks
West Virginia (PHILLIPPI)	OGDEN CANYON	July 12-18 July 27 to Aug. 2	The lake that is known as "America's Blue Galilee"	Dr. Ralph Knudson 12th Avenue, N. E., at E. 47th St., Seattle	Athletic field on the campus; Lover's Lane! Suicide Rock—boo!
Wisconsin (GREEN LAKE)	BURTON Y. P. ASSEMBLY	Aug. 18-29	The wilderness of the Wyoming mountains	Rev. James E. Fidler P. O. Box 1183 Parkersburg, West Virginia	Water carnival; swimming meet—an overnight boat hike around the lake
(CHETEK)	BURTON YOUNG ADULT MOUNTAIN AIR	July 25 to Aug. 1	The lush vegetation of the Tropics		Swimming; horseback riding; tennis
(LAKE GENEVA, WILLIAMS BAY)	GREEN LAKE BIBLE INSTITUTE	July 19 to 26		Rev. David W. Witte 1717 W. Wells St. Milwaukee, Wisconsin	
Wyoming (CASPER)	CHICAGO BAPTIST SUMMER ASSEMBLY (Conference Point Camp)	Aug. 2-8		Rev. Russell S. Orr 203 N. Wabash Ave. Chicago, Illinois	
Puerto Rico (BARRANQUITAS)	CAMP WYOBA	Aug. 2-8			
	BARRANQUITAS ACADEMY	Aug. 2-8			

A Different Hike Each Week

By E. H. JORDAN



Harold M. Lambert

A HIKE a week—each one different and original! Fun—and adventure, not to speak of the educational possibilities in the trips, are the rewards you can expect. You can expect also that your young people will have a new appreciation of the value of real recreation.

All you need is a competent committee to work out plans for the coming hikes. They need to think out carefully all details—what kind of hike, the starting time and place, arrangements for food, the destination, distance to be traveled, and a complete program for the day. Nothing must be left for guess work.

In order to help you get started, here are a few suggestions for hikes. Each of these ideas will suggest many others.

A Sunrise Hike

Notify everyone to meet at 4 A.M. Take a route leading along a country road or lane. Later, if possible, turn into a path that winds through scenic hills and ravines. The chilly air will keep everyone stepping along at a brisk pace. The rising sun will come in for due admiration of its glory. A game or two will keep interest high. Try observation games—identify trees or bird calls. After a time the leader will direct the party into a road that ends at a farmhouse, where by a previous arrangement, a beaming farmer and his

wife will invite everyone in to breakfast. And do you all have appetites! Then the crowd hikes home along a different route.

Hunting History at Home

Next week, hike to some famed historical site in your community. To prepare, ask each member to look up a particular phase of the history of that place so that everyone can contribute something to the discussion that comes

up as you stand at the spot. Each person brings his own lunch for this ramble. History quiz games can be played, with previously prepared questions and answers relating to this particular historical site.

A Patriotic Pilgrimage

Here you can visit the shrine of some famous personage, or the memorial of a striking episode in state or national history. The club historian should read a paper prepared by himself. The club poet may read a poem of his own composition, or one that especially fits the occasion. Lunch, arranged for by the committee, could consist of chicken sandwiches and accompanying delicacies. Afterward, have a singing fest.

The Astronomy Hike

Start late in the afternoon, but carry flashlights. Head for an astronomical observatory if possible. If no such place is available near you, make the destination an open spot in the country, far away from all glaring city lights. At the observatory the astronomer in charge will point out various interesting objects in the sky which can be seen either with the unaided eye, or by looking through the big telescope. He will be glad to explain the wonderful things his telescope will show you. If the moon is up, examine and identify its mountains and craters.

If the astronomy hike leads you into the open country, be sure to take along several pairs of binoculars with which to observe the wonders of the heavens. In this case, appoint a club member as astronomer, and ask him to be prepared to lecture to the group. Another good idea is to get a science teacher from a near-by high school. Eat a light lunch of sandwiches, and start on the homeward trek, singing as you gaze skyward.

What Is It?

Be sure to include a nature lore hike in your itinerary. Select a route leading through broad meadows, along paths that skirt the fringes of woods, or that takes you past intriguing little streams. On this hike you will collect specimens of plant and animal life. Have a previously arranged destination, eat lunch, and return home over a different route. See who can identify the largest number of trees and plants, name the most animals.

You Are Going To Get Lost!

But don't be alarmed. This is only another planned hike by your faithful committee. They selected a tract of waste land several hundred acres in extent—an ideal site containing moors, woods, ravines and hills, and a small stream. Everyone meets at a prearranged spot and piles into the cars standing there. All but the drivers and the leader are then blindfolded, and the cars go off to their destination. No one is allowed to peep. Upon arrival, the leader helps the others out of the cars. Everyone joins hands, and the leader escorts them along a path of his own choosing, over hills and through vales, for fifteen or twenty minutes. When the blinds are removed, everyone should be thoroughly confused. The object is to find the way back to the cars without the help of the leader.

After this has been accomplished the drivers, who stayed behind, offer lunch. Try eating a special delicacy of your crowd—something that can be cooked or warmed over an open fire. Some

YOUNG PEOPLE'S LEADER

crowds will like hamburgers, or cheeseburgers, or spaghetti and meatballs, or hunters' stew. Afterward you can play old-fashioned outdoor games, hunt flowers, mushrooms, plants, go swimming, and have a thoroughly good time. Finally, get into the cars and return home, tired but happy.

Map-making

For a few cents you can get a United States geological survey map of your region, showing roads, hills, streams, towns, and all important landmarks. The committee will lay a course on the map, marking it clearly in pencil. Do not go over this route in advance. To do so would take away the zest of this hike, where nobody really knows where he is going. The course should take you over a distance of several miles, returning you finally to your starting point. As you follow the trail, make your own rough maps, marking all interesting objects such as rock formations, large trees, bridges, and every point of interest to you. No lunch is to be taken on this hike. Find it as you go through some town on the way. If the villages possess no eating places, they will at least have bakeries or grocery stores.

Let's Go Blackberrying

Arrange to take this trip in July, when the berries are known to be ripe and ready for picking. Be sure to have a good location in mind. Get permission from the owners of private property before intruding; otherwise, select an unrestricted site. It might be well to go to the berry patch in cars, as there is plenty of footwork in picking blackberries. See who can gather the most. Anyone not caring to pick can remain at the cars and prepare lunch. Bring along sandwiches and fruit and plenty of cold lemonade in thermos jugs.

A Camera Hike

In this day of candid cameras, a hike like this is a *must*. The committee should map out a hike with great scenic possibilities—interesting country with unique land formations, with historic buildings or bridges, and the like, to be photographed. Someone well versed in photography should be available to coach any of the others who may need help in taking good pictures. A hike like this could work into an exhibit to be given later on in the church. Prizes might be awarded there for the most outstanding and interesting pictures.

If you want to go far afield on this picture-taking journey, arrange to have bicycles enough for the crowd. Make a list of photogenic spots and be prepared to lead the hikers wherever they choose to go.

WELL, there you are. Nine interesting hikes described for you. These do not include every possible kind of hike. By no means! They merely start the imagination going. You might go on a cross-country "treasure hunt," an exploring trip, a mountain or hill climb, a bicycle jamboree, a horseback jaunt. You might follow a little creek to its source, or try to! There are mushroom hunts, herb hunts and flower-picking expeditions awaiting you. You can visit a national, state or municipal park. Your hikes can extend into fall and winter. Indeed, why not find adventure and fun in them throughout the entire year? Get your young people outdoors for health and happiness.

Memo for Mother's Day

(Concluded from page 38)

Pooling your group resources to pay for extra milk for local children who need it may be as significant a means of showing respect for mothers as spending an equal sum on a Mother's Day tea. The one done for mothers themselves will undoubtedly bring much

joy; the other—done in their name and for Christ's sake—has infinite possibilities for Christian progress.

In a year when the money of the church members must go for mounting taxes and increased emergencies, it is well to remember that thoughtfulness and kindness are real riches. The careful spending of these bring real rewards in increased fellowship and finer morale and courage to face whatever the coming year may hold before another Mother's Day.

KNOW YOUR WORLD

Many people are almost as ignorant of the world in which they live as though they have been born blind. Why not learn the names, the habits, and the family history of all the plants in your own neighborhood? Why not get acquainted with the birds or the smaller animals of your parks or fields or woods? Have you ever tried to discover how many kinds of insects you can find in your own garden? You will be surprised at the infinite variety in the Creator's handiwork.—J. SHERMAN WALLACE.

H. Armstrong Roberts





Hugo H. Schröder

O JEHOVAH, THOU HAST SEARCHED ME, AND KNOWN ME . . .
EVEN THE DARKNESS HIDETH NOT FROM THEE,
BUT THE NIGHT SHINETH AS THE DAY:
THE DARKNESS AND THE LIGHT ARE BOTH ALIKE TO THEE.

—PSALM 139: 1, 12

How I Choose My Teachers

(Concluded from page 35)

his reading to life problems, both personal and social?

Does he have Christian convictions? Does he express them earnestly, without being intolerant of others' views? Does he desire to spread the truths of Christ at least as eagerly as he works for his political or scientific points of view?

Is he sensitive to the needs and the struggles of persons and of society? Is he a lover of little children; is he a friend of idealistic youth; is he big and broad enough to understand why adults fail, and is he willing to give time and money and self to heal their broken lives? Does he have concern for a better social order, for a true democracy, for brotherhood among the nations?

Is he active in good works? Has he shown his willingness to be a doer of the word as well as a hearer? Does he belong to organizations of Christian purpose and human welfare—but not too many? Does he do his part in working in and for his church?

What Kind of Person Is He?

Both employers and personnel experts tell us that fitness for a position is much more a matter of one's personality than of special training in the field of the job. Some rate success as being 85 per cent the former and 15 per cent the latter. Let the superintendent consider,

as he thinks of his future teachers, these questions which relate to the kind of persons they are:

Is he attractive? Not necessarily in physical good looks or beauty, but in winsomeness, radiance, and whole-souled goodness that gives one a desire to know the other more intimately. Does he dress sensibly and harmoniously, but with simplicity and neatness?

Does he like people, especially those of the age he will teach? Does he act at ease with them? Does he know how to approach them, to talk with them about interesting things, to avoid antagonizing them, even when they are hard to get along with?

Is he emotionally stable? Does he keep calm in situations where some might be tempted to "go to pieces"? Can he meet misfortune with Christian calmness and fortitude? Does he describe things as they are without exaggerating? Is he poised; does he use good judgment; does he act patiently when others seem impatient?

Is he resourceful? Has he that imagination which is the peculiar talent of a good teacher? Is he prepared, even for the unexpected? Does he "dream dreams and see visions," and work at them steadily and sensibly?

Is he a growing person? Does he try to "learn new tricks" about the things of life which concern him? Is

he discovering more about life and its meanings, about his vocation, about new avocations, about the world-wide possibilities of Jesus' message? Can he learn from books, from other persons, from life itself?

How Well Will He Teach?

In spite of what we have said about the importance of the prospective teacher's Christian experience and his personality, obviously he should possess some present capacities and also future possibilities for doing good teaching. The teacher with a true Christian experience and a well-rounded personality will do his best to become a "workman unashamed." Let these be questions which the superintendent will include in his "teaching ability" list:

Will this prospective teacher see his job clearly and carry it through? Will he have a clear, central purpose for his teaching and see also the various partial aims that contribute to its fulfillment?

Will he prepare his lessons? Will he have definite times set aside for this indispensable task? Will he have a lesson plan for each Sunday? Will he study? Will he know how to get his pupils to study?

Will he use a variety of skills and methods of teaching? Will he know how and when to lecture, and when not to do so, to lead a discussion, to tell a story, to plan an interesting test, to show pictures, to pray, to launch a project, to take his pupils to see significant places and persons?

Will he "draw out" his pupils? Will he help them to express their own judgments and abilities? Will he be willing to decrease that they may increase? Will he lead them to become full-statured Christian men and women?

These are some of the expectations of the good superintendent as he thinks of the kind of teachers he will choose for his associates.

When Young People Come to Church

(Concluded from page 37)

An important phase of our work is done with the college young people. We have about eighty young people in the various schools of the nation, scattered all the way from Brown University in Providence to the United States Naval Station in Honolulu. Two of the very active parents are appointed as college counselors and throughout the year these people maintain contact with the students. At Christmas time, the young people entertain the returning collegians at a luncheon. Personal notes of congratulations at commencement, fraternity, or

YOUNG PEOPLE'S LEADER

sorority initiation and outstanding occasions are sent to the young people from the pastor and the Director of Youth.

Over one hundred colleges are represented by catalogues and bulletins in the offices of the church. All Baptist colleges as well as many other important and popular schools have sent their catalogues to be used by our high school seniors in selecting the college of their choice. These are utilized both individually and in groups. Several young people from other churches in the community have asked permission to borrow one or more of the catalogues.

On file in the Director of Youth's office are the names of young people who would be interested in employment. Under each name their experience and training are listed. Very often some member of the church has an opportunity to offer a position to a young person and he will call the church asking for a good recommendation. In this way we are able to supply him with the name of one of our own young people. People in the church and people in the radio audience of the church are invited to utilize this feature of our program.

The Sunday morning church school has become an essential part of the youth program of our church. The strongest department in our church is the High School Division. Every Sunday morning the worship service is planned and conducted by the young people and all the available resources of the church are tapped to make these services worshipful and worth while. Careful planning and expert guidance explain the worth of these services for the large group who attend. The president of the Hope Publishing Company and a former dean of women at the University of Illinois serve as co-chairmen of this department. A monthly breakfast held at a near-by restaurant has become a feature of this Sunday morning program.

As we examine the youth work of this church we find one element that appears to be universal and absolutely necessary. The minister of the church must be sympathetic with young people. He must have a young mind and spirit. In youth work we have no place for a false or forced piety. In this particular respect our church is most fortunate, for initiative and creativity come from the minister's study. When the minister becomes youth-minded, then we have a church of young people.

THE church is not simply a body of worshipers conscious of a common relation to God. It is a missionary society, committed to a world program.—WILLIAM ADAMS BROWN.

CUPBOARD STRATEGY

(Concluded from page 39)

have had new sheets printed, use these old, out-of-date ones for scratch paper at your cabinet meetings. If there are any smooth sheets to spare mark them to be sent some place where stationery is needed. If that is ruled out, put them all in the pile for collection as salvage paper for the government.

Now is a good time to put your song-books in one big box in one place in the cupboard. Someone might print the name of the group in each while the rest of your group tackles the miscellaneous old books in the cupboard. Are there enough of these to start a library shelf in the room? If so, that can be saved for another project; but the books ought to be dusted now and put in one conveniently located and labeled box. If you cannot start a library and if there is no longer local reader interest, put them aside for your favorite relief agency or decide right now to let them go as salvage material. Any book of general reader interest will be welcomed by the boys in the army camps. Red Cross workers will take care of them for you, or you can mail them direct to your nearest army post, where the chaplain will enter them.

Those old Sunday school quarterlies that are gathering dust probably have some excellent pictures that could be used in scrapbooks. The chairman of the Social Service Committee could take charge of them, or they could be bundled together and sent to some person in charge of migrant work in an agricultural community or to some worker in a near-by Christian center. Did you find a broken toy or two? When mended these can go along, too.

How about the costumes left over from past Christmas and Easter pageants? If you do not have room to hang them up on wooden hangers, let them be packed in a large carton, or wrapped in paper but plainly marked so that they may be found readily next time. With care such costumes should last a long time, giving good service over a long period of years. Duplication of such costumes is a waste of money and in wartime a waste of good production hours also.

The old paints left over from poster-making forays may give further use to some shut-in child. Perhaps the pastor would like them for his own art work on the bulletin board.

The Bible given to the Men's Class by their Sunday school teacher, the one that disappeared after the Watch Night service, may be carefully dusted and restored to its rightful place on the leader's table. Much can be done to

mend and rebind old Bibles by those who understand the art. Usually you can find some person in almost every community who can do this when approached.

Do not stop for a second until all decisions are made, for to rest is fatal. "We'll never get this stuff sorted out. I'm tired. Who thought of this anyway?" These remarks must be overlooked even as they will be forgotten when you have the joy of seeing a cupboard where articles actually are plain to be seen.

Now you have extra space on which to arrange your bright, mimeograph paper or the materials for use in your next party invitations. There will be room for a box of birthday and good cheer cards for your secretary to send. Now you have space for the minute book, and a bottle of ink and some extra pens and pencils.

When you have surveyed the beautiful sight of such order, relax and enjoy the good food somebody has brought along for this important moment. Better be something like a wrapped popcorn ball, or something else partially covered—something you can eat with dirty hands—for it takes a long time for cupboard dirt to wear off!

In addition to the general gloating, two jobs remain. One person has the happy task of taking your welcome additions to the welfare agency of your choice. The other of telephoning the nearest national defense agency that salvage material is available as a tangible contribution from the young people's group.

JESUS TAUGHT IN THE TEMPLE, BESIDE THE SEA, ON THE MOUNTAINSIDE. HE TAUGHT INDIVIDUALS, GROUPS, MULTITUDES. "AND THEY WERE ASTONISHED AT HIS TEACHING; FOR HIS WORD WAS WITH AUTHORITY" (LUKE 4: 32)

Providence Lithograph Co.



Adult Leader

Adults Study Meaning of Church Membership

By MRS. W. F. ALEXANDER

THE inactivity of some of the older members of our church and the lack of information concerning the meaning of church membership displayed by some of the newer members, were a challenge to us to take practical steps to raise our standards of church membership.

For years we had been receiving members into the church; we had given them a joyous welcome and the right hand of church fellowship. But it had been only to find that many of them, instead of becoming active and participating church members, became merely names on the church roll. One major reason for this outcome was that not enough attention had been devoted to the manner in which they were received into the church; they had been given little or no instruction as to their responsibilities as church members. Consequently, these folks, far from becoming an addition to the church's working force, constituted a field for further evangelization and enlistment. These facts gave rise to the thought—with which all were in agreement—that something needed to be done. The pastor accordingly conferred with the church officers, and plans were made to correct this unsatisfactory situation.

The first step taken was the organization and conduct of a class in "The Meaning of Church Membership."¹ This course has since been repeated a number of times. Now, when candidates for church membership are being examined, one of the first questions asked them is: "When can you take this course on the meaning of church membership?"

The pastor feels that this class is so important that he is willing to fix the time of its sessions to suit the convenience of the prospective member or members. He regards the course as one of the major features of his church program, and he will give the course to only one person, if only one person has applied for membership at that particular time. Fortunately, however, the

The Gardena Baptist Church, Gardena, Calif., of which Rev. W. Floyd Alexander is pastor, has initiated a plan whereby adults, as well as children, study the meaning of church membership. In this brief article are numerous suggestions which other churches may employ with equally good results

interest is such that usually there are continuous classes with from three to seven members each. Classes of this size yield the best results. Some persons who have been connected with the church for years are now showing an interest in these classes, and they have asked to be enrolled in order that they may receive this course of training. Thereby they will reorient themselves in the matter of church habits.

Materials and Methods

In this class on "The Meaning of Church Membership," the recommended textbook is supplemented by numerous other materials. The pastor takes up every phase of church membership and church responsibility, and he supplies each one taking the course with a packet of well selected magazine articles, leaflets, and tracts.

A portion of the course is devoted to a study of "isms."² (In southern California, as in many other parts of the country, there are hundreds of these "isms.") One leaflet which is used compares the teachings of certain of these cults with the clear teachings of Scripture. It shows, from the source books of these "isms" what they teach on such subjects as God, Jesus Christ, the Holy Spirit, Sin, Redemption, Salvation, and Retribution.

Another feature of the course—one which has now become a requirement—is the use of the New Member's Record.³

² A brief and helpful course is *Seven Religious Isms: An Historical and Scriptural Review*, by Herbert M. Wyrick, pastor, Calvary Baptist Church, Omaha, Neb. It treats of Mormonism, Russellism, Eddyism, Buchmanism, Fillmoreism, Spiritualism, and Anglo-Israelism. Published by Zondervan. Price (paper covers), 50 cents.

³ These "New Member's Record" sheets have been prepared by the Department of Evangelism of The American Baptist Home Mission Society. Pastors may secure them by writing to the office of their State Convention.

This record sheet, filled out, is handed to the pastor every week by each member of the class. On this form the class member lists the Bible reading he did during the preceding week, the church services which he attended, the number of times he witnessed for Christ either in groups or to his friends, and the amount he put into his envelope on the preceding Sunday for the support of the church and for missions.

This record sheet also calls upon him to read certain assigned chapters from the Bible; he must read certain denominational magazines and books; he must memorize certain Scripture passages and hymns. Finally, he must indicate how and where he is able and willing to help in the work of the church. This New Member's Record thereby becomes one of the most important features of the entire course. It makes new members conscious of their obligations through the week as well as on Sunday. They are caused to feel their responsibility in the matter of prayer, Bible reading, witnessing, and other activities essential to true Christian living. They are taught that it is their duty to give the church "a sacred pre-eminence over all institutions of human origin."

Recently six new members who had just completed the course were given a quiz on the meaning of church membership. This took place at a Sunday evening church service. It took the form of a roundtable discussion, with the new members participating, and was carried out somewhat after the fashion of a radio quiz program. For the occasion a loudspeaker was secured so that everyone in the auditorium might hear the participants, who talked in ordinary conversational tones. The pastor asked questions which had been previously rehearsed. This rehearsing enabled those taking part to give quick and pertinent answers. The congregation was greatly interested in every word that was spoken on this quiz program.

In addition to having the voices amplified, the entire program was recorded by means of a recording system. When the program was completed, the man who had made the recording in an adjoining room came

¹ The course referred to is No. 130a, a First Series Course in the Standard Leadership Curriculum. The recommended textbook is *You and Your Church*, by J. S. Kirtley. Price (paper covers), 50 cents. The Leadership Education Division of The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa., will be glad to send information concerning the teaching of such a course.



Hugh Whitty

THE CLASS IN "THE MEANING OF CHURCH MEMBERSHIP" IS SEATED ABOUT A TABLE PLACED AT THE FRONT OF THE CHURCH AUDITORIUM. PASTOR ALEXANDER IS ASKING THE QUESTIONS. THE SMALL MICROPHONE IS PICKING UP THE DISCUSSION, MAKING POSSIBLE ITS AMPLIFICATION AND PERMANENT RECORDING

into the auditorium and through the amplifying system played the records which had been made. This enabled the participants, as well as the audience, to hear the discussion in which they had taken part, and added greatly to the general interest in the service.

The Permanent Results

The new members who have been taken into the church by this method have proved to be of the type which every church desires to have. As has been stated, each class member, during the course, was asked to assume responsibility for some important task in the church. One young lady organized a church school class for young adults. A young man accepted responsibility for a gymnasium program for the older boys of the congregation. Another young man joined the church choir, and will soon assume responsibility for teaching a boys' class in the church school. An-

other woman who completed this course is now giving one day a week to calling in homes. She is reorganizing the cradle roll department of the church school. When she has completed the enrollment of the babies, she plans to supervise a class for nursery children, to be in session while the parents of these children are attending the church service. Another young man already is teaching a class of boys; and another woman who took the course is very regular in church attendance, and is willing to help with the work whenever opportunity offers. Four of the six who took the course have become tithers, and the others have become systematic givers in proportion to their ability.

Because such splendid results have been achieved in the lives of these new members, we believe that the training of new members in the meaning of church membership is a primary responsibility.

Discussion Topics for Men's Meetings

MEN'S groups holding monthly meetings have often expressed a desire for suitable discussion topics and resource materials. This need is now being met. Mr. Romain C. Hassrick, chairman of the National Council of Northern Baptist Men, reports that many groups are using the quarterly, *Topic*, published by The American Baptist Publication Society.

The National Council of Northern Baptist Men expresses its appreciation of this excellent quarterly. Although prepared primarily for young people's

groups, laymen are constantly finding new uses to which it may be put. Its material is so widely diversified that there is an interesting choice of discussion and inspirational themes.

In these monthly men's meetings, the first hour is usually devoted to a discussion of the topic; the second period is given to reports on the activities the men have been carrying on; and the third and final period is devoted to fellowship and recreation. These meetings have become an established part of the program of many churches.

Teacher and Class

By W. G. Montgomery

THE lesson period is the teacher's half-hour of opportunity. All he did during the week was a preparation for this one big chance with human lives. Granting that he has given his best study to the lesson, certain other factors enter in. How will he meet his class?

The teacher should try to be at his best physically. Let him get plenty of rest the night before; let him be refreshed in body when he comes before his class. A tired feeling brought on by late hours the night before will be detrimental, no matter how well he may know the lesson to be taught.

After physical fitness, a mental presence will be needed. One cannot teach well if his mind is on something else. The teacher needs to be mentally alert, quick to think, judge, and compare. If he appears dull or mentally lazy, the class will feel the same way.

A proper spiritual presence is also demanded. The fresh body and keen mind are important, but unless the heart is present, the head and hand cannot do much. Being mentally present and spiritually absent is like trying to run a locomotive without steam.

With body, mind, and heart all present, the teacher is truly ready to meet his class. His first step then is to get attention. A story or illustration may be used at the beginning to draw attention to the lesson. Without attention the class period will fail, and another precious half-hour will be lost. Well prepared teachers usually have no difficulty in holding attention.

Attention is based upon interest. Interest is not easily created today, when so many voices—unimportant, yet exciting or entertaining—are calling our thoughts elsewhere. Yet it can be done.

Perhaps no better way to create interest has been found than the old method of asking questions. The teacher who makes use of questions should choose those which will evoke discussion, rather than those which can be answered directly. All questions, whether taken from the quarterly or prepared by the teacher for the occasion, should be clearly stated. They should be in readiness before meeting the class. Attention lags the moment a teacher begins to scurry around in search of another question.

The main purpose of the questions, of course, is to get the class members to think and to talk. As a general rule, the teacher should talk only when no one else will. The teacher succeeds in meeting his class to the extent that his class rises up to meet him.

International Sunday School Lessons

Theme for the Quarter: Life of Christ: Studies in the Synoptic Gospels

(Matthew, Mark, Luke)

(Second Half of a Six Months' Course)

Aim: Through a connected view of the life and work of Jesus in all parts of Palestine as set forth in the Synoptic Gospels, to give the student a sense of the devotion of our Lord to his task of saving men, with a view to winning the pupil's allegiance to Jesus as Saviour and Lord

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1940, by the International Council of Religious Education and are used by permission.

LESSON 5—MAY 3

Sunday: The Day of Acclaim

Mark 11: 1-11; Luke 19: 41-44

Mark 11: 1-11

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

Luke 19: 41-44

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

KEY VERSE: *Blessed is he that cometh in the name of the Lord.*—Mark 11: 9

TO BE READ EACH DAY

Apr. 27. M. The Triumphal Entry. Mark 11: 1-11

Apr. 28. T. Thy Kingdom Cometh. Zechariah 9: 9-10

Apr. 29. W. The Festal Throng. John 12: 12-19

Apr. 30. T. The King and His Kingdom. John 18: 33-37

May 1. F. The King Weeps over Earthly Jerusalem. Luke 19: 41-44

May 2. S. The New Jerusalem. Revelation 21: 1-5, 22-27

May 3. S. The King of Kings. Psalm 2: 1-12

SCRIPTURE SAYS—

By W. W. Adams

A long history and many mighty forces converged upon Jerusalem on the "Day of Acclaim." From the beginning God had been working out his plan to bless all the nations through Israel. The law was a means to that end, and for nearly one thousand years Israel's prophets had called the people to return to God and keep the covenant. John the Forerunner had announced the arrival of the kingdom and the king, and called the people to repentance. Then Jesus appeared on the scene and by his deeds and teachings demonstrated that he was the Messiah.

Many accepted Jesus as the Messiah, but the Jewish authorities were jealous of his power and popularity, and resolved to accomplish Jesus' death as soon as possible. For a time Jesus withdrew into Samaria and Galilee to escape them and prepare his disciples for coming events. Then, "six days before the passover" (John 12: 1), Jesus arrived in Bethany, just outside Jerusalem. Even before the stirring events of today's lesson, the atmosphere was electric with excitement. For one thing, those who accepted Jesus thought that at last Jesus would declare himself the Messiah, announce his kingdom, call forth his followers to battle with him against the Romans and to march forth in conquest for the Jews and God. But

the Jewish leaders gave orders that if anyone knew where Jesus was, he should let it be known, that they might take him (John 11: 55-57).

For the parallel accounts of today's lesson see Matthew 21: 1-11; Luke 19: 29-40, and John 12: 12-19.

I. Preparing the Procession (Mark 11: 1-7)

1. *Jesus Takes the Initiative (vs. 1).* On first thought it may appear that Jesus was more passive than active in the events of today's lesson. The crowds "acclaimed Jesus," but he seemingly rode along in silence, except for his brief lamentation over Jerusalem. However, Jesus was never more active, never more the master of events.

Baptist Leader

International Sunday School Lessons

We already have noticed how Jesus had been thinking of Jerusalem for many months. Much of his ministry and teachings was in preparation for this trial visit to Jerusalem. We therefore can easily sense the profound emotions that stirred within him on his arrival.

Four places are mentioned in the opening verse of our Scripture. The exact location of each is known, except Bethphage. Bethphage is an Aramaic name found nowhere else in the Bible. It means "house of figs." Some scholars think it was nearer to Jerusalem than Bethany; others hold that Bethany was the nearer. Bethany was about a mile and a half from Jerusalem. It is enough for us to know that when Jesus and the company with him arrived near the city, Jesus took the initiative that led to the stirring events of today's lesson.

2. *Jesus Instructs the Disciples* (vss. 2-3). We do not know the names of the "two disciples" whom Jesus sent forth on this unusual errand, but we know the instructions he gave them.

He told them to go into the near-by village and that there they would find a colt tied. Was this purely supernatural knowledge on Jesus' part, or had he previously made arrangements with a friend? This is a question we cannot settle. However, he could easily have arranged in advance with a friend, such as Lazarus, to have his colt tied at a certain place at a certain time.

The colt was one "whereon never man sat." It therefore would be suited for royalty, for a king, and for religious purposes. For the background of this idea, one may read Numbers 19:1-3; Deuteronomy 21:3; 1 Samuel 6:7-9.

Jesus anticipated one difficulty the two disciples would encounter. The owner of the colt would scarcely let others take it away without satisfactory explanation. Jesus accordingly told them what to say: "The Lord hath need of him."

3. *The Disciples Obey* (vss. 4-7). It is not necessary to comment at length upon these verses. The disciples found the colt tied outside a private dwelling most likely, at the point where the road from the house joined with the main road. The owners protested the action of the disciples, but were easily persuaded to consent to their borrowing the colt.

The disciples brought the colt to Jesus, placed some of their garments on it, and Jesus mounted the animal. The procession to the city could now begin.

II. Receiving the Acclaim (vss. 8-11)

The crowds gladly gave to Jesus full royal honors (cf. 2 Kings 9:13). This, let it be emphasized, was what Jesus

desired. He had planned for it, and he accepted it. It would fill an important place in his self-disclosure to men.

The crowd was made up of three well-defined groups. There were the pilgrims from the north, on the way to the Passover. Others had gone to Bethany to see Lazarus, recently raised from the dead. Still others came out from Jerusalem and joined the procession (John 12:17-18).

The people acclaimed Jesus in two ways. They put down a carpet, made of their garments and of branches from their trees, for Jesus to ride over. As Jesus would ride over the garments, the owners would take them up, run around in front, and again place them on the ground ahead of Jesus.

But the acclaim was primarily vocal. The crowd was divided into two parts: "they that went before, and they that followed." Jesus was in the midst. Evidently at the moment when the procession reached the crest or turned a bend of the road on the Mount of Olives and so came in full view of Jerusalem, the crowd burst forth in loud acclaim of Jesus.

"Hosanna!" (Save, we pray thee!) Read Psalm 118:25 ff., for an idea as to what the crowds meant by this word. It seemed to these people that the hour for messianic salvation and prosperity had come. "Hosanna in the highest"; that is, in the heavens, where God rules. Jehovah's representative is now here: "Blessed is he that cometh in the name of the Lord." That is, the Messiah. In the thinking of these people, the long awaited Davidic kingdom was about to be realized. "Blessed be the kingdom of our father David." That was not the kingdom Jesus was concerned about. His interest was far more comprehensive. But he would now demonstrate himself as the Messiah and he would clarify as best he could the nature of the kingdom he was seeking to establish. Jesus accordingly accepted full messianic acclaim from this enthusiastic multitude. When he reached the city he entered the Temple, surveyed all things carefully, and then returned with the Twelve to Bethany where he spent the night.

III. Pronouncing the Judgment (Luke 19:41-44)

We now examine part of Luke's record.

1. *Jesus' Tears* (vs. 41). As Jesus saw the city, its splendor, its long history, its hopes, and its opportunities, and recalled its smug complacency, its unbelief, and cynicism, it was too much for him. He burst into tears. These tears were more meaningful than words.

2. *The Exclamation* (vs. 42). "If thou hadst known!" They had not known. Repentance, obedience, and righteous-

ness had been displaced by dead formalism. Their peace, their welfare, were now to be denied to them, because the things that made for peace were hid from their eyes. But for this blindness, what tragedy they would have escaped!

3. *The Explanation* (vss. 43-44). Here we have an exact description of what befell Jerusalem at the hands of the Romans in A.D. 70. These words, we believe, are genuinely prophetic words from Jesus.

4. *The Ultimate Cause* (vs. 44). All of God's dealings with and promises to Israel for a thousand years reached a climax on this day of messianic demonstration. Israel did not "know the time of her visitation." Alas, that day would never be repeated! Let the reader ponder this judgment for himself and for his nation and for the nations of the earth today.

LESSON APPLIED

By Howard K. Williams

The Last Week

The last week of Jesus' earthly life gives us a strong, beautiful picture of his entire ministry. What love and courage and sacrifice and victory are in those days! We are told that Jesus steadfastly set his face to go to Jerusalem; neither hastening to, nor holding back from the goal, he pressed on unafraid. His entire life had been like that—the life of the cross. Now, in the last week before his crucifixion, he moved step by step to its cruel climax.

Starting today with Sunday of the last week, we shall devote a separate lesson to each of the days until the entire week is finished. It would be well today to present the complete picture clearly, but briefly, so that the class members may get the proper perspective. This procedure will make the several lessons more meaningful and your teaching more effective. List on the blackboard, or on paper (one for each member of the class), the topics for the next six lessons, together with the Scripture references. Urge a careful study of the whole series.

On the first Sunday of this week Jesus entered Jerusalem on a colt and retired for the night to Bethany. On Monday and Tuesday he taught in the Temple. We have no record of how he spent Wednesday. On Thursday he observed the Passover with his disciples, instituted the Lord's Supper, and taught those blessed truths found in John's Gospel (chaps. 13-17). Then came the experience in the Garden of Gethsemane, merging into the arrest early Friday morning, the mock trials before the high priests and Pilate, and the crucifixion. Saturday was the day of mystery

and gloom and sorrow, as evidenced by the phrase of one of the two who next day walked to Emmaus, "We had hoped." Saturday may be called the day of hopelessness. Then came the second Sunday with the glorious resurrection of our Lord and five of his appearances. In this week lie those events which are the hope of the world. After presenting the whole picture, specialize on the one for today and draw practical lessons for everyday life.

On Errands for Jesus

Bethphage and Bethany, twin villages, probably almost merged into one. Situated near the summit of the Mount of Olives on the east side, these villages were near, yet out of sight of, the great city of Jerusalem, so that they were convenient to the city and at the same time quiet and restful.

"*He sendeth.*" As they approached these villages this time Jesus sent two of his disciples on ahead. We all remember how pleased we were when first we were entrusted with money to go buy something at the store, and how honored we were when delegated to go somewhere as a representative of the school. These two disciples probably felt that way when Jesus selected them for this special service. They considered it an honor to do anything for him.

Jesus also sends us. He sends us each on a particular errand for him. John R. Mott, who for many years has been international secretary of the Y. M. C. A., was once offered the ambassadorship from the United States to China, but he refused that honor because Jesus had sent him on another errand. I wonder if we appreciate the honor of being sent on an errand by the Master of men. Jesus will send you. Do you want to go?

"*The Lord hath need of him.*" It was a strange message that these disciples had to deliver. They were to get the colt of an ass and to tell its owner that the Lord needed the colt. A Palestinian donkey is almost a part of the family. I have seen boys in Palestine with their donkeys, just as I have seen boys here with their dogs. The donkey is a very useful animal, and even a poor family can own one.

One wonders whether the man was glad that he had something Jesus wanted. Poor though we may be in material goods, yet all of us have something that God wants and can use. How proud a boy is when Father or Mother wants a knife and he can proudly offer his! Then, as the boy grows older, how glad he is when he feels that he is of real use to his parents and to others! After all, life is worth while only as we feel that we are of value to somebody—somebody who needs us. It is a chal-

lenging experience when a person feels for the first time, "God needs me! I have an errand to do for Jesus!" In the hymn "Tell Me the Story of Jesus," is a very pertinent line: "Tell me the story slowly, that I may take it in." We need to say this slowly, that we may take it in, "I have something that the Lord needs!"

Jesus Sends Us on Fruitful Errands

Jesus told the disciples that their errand would be successful. "Straightway he will send him hither." How did Jesus know the man would let the donkey go? Jesus probably knew the man. Probably the man had said to Jesus, "If at any time you want anything I have, let me know and it is yours." Jesus took the man at his word. He trusted him. Hence there was no bickering. "Straightway," the man let the colt go. How much time is spent in trying to argue people into doing their duty; into letting Jesus have something that he can use!

The disciples found it even as Jesus had said. Note: "they went"; "they found"; "they said"; "even as Jesus said." The only way we can really have faith in Jesus is to do what he says. As we do what he says, we find that what he says is true. Jesus never breaks a promise. But one cannot be sure of that, so far as personal experience is concerned, until he actually obeys Jesus. Then trust becomes faith. Then each act of obedience adds to experience, and each experience adds to proof of Jesus' word, and so faith is added to faith. One cannot *know* the joy of going on errands for him, until one *goes* on errands for him. One may hear about these things, but hearing is not experiencing. The men of Sychar said to the woman with whom Jesus had talked at Jacob's well, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ" (John 4:42).

Do you want to *know*? "If any man will do his will, he shall know . . ." (John 7:17).

"Many Spread Their Garments"

Spreading their garments before him was a way the common people had of honoring one riding in triumph. So these people would honor Jesus. But the striking word here is "many." Not *all*, but *many*. The pity is that not all honor Christ. Suppose *all* did, even people called Christians! Ours would soon be a different and much better world in which to live.

Many cried, "Hosanna!" That is, "Save now!" How we need that! Many sang Psalms 113-118. And so the voices of men, women, and little children were blended into one great symphony of

honor and praise. The people would honor the King!

What did this march of Jesus mean to the many that day—the crowd, the vested interests, Jesus himself, the world at large? What does it mean to me? Has Christ marched into this heart of mine?

"He Looked Around"

We know some of the things Jesus saw that day. He saw the grasping leaders all out for self. Alas, we still have them in the church, in the state, in labor unions, in all of society! They swoop like vultures into the most sacred trusts. Jesus saw the spirit of genuine worship destroyed by money-changers and by animals for sacrifice.

Jesus is still looking around. He sees our homes, our churches, our places of business, our world. There is a painting entitled "What Jesus Saw from the Cross." Jesus is still looking around. What does he see in your life and in mine?

"The Things That Belong unto Peace"

In one of his books Dr. Oliver tells that he had one little room with this inscription over the door: "The Things That Belong unto Peace." Into this room he invited only those who belonged there. Even some of his good friends did not belong there, and so were not invited. There are people, mark you, who do not make for peace. They are good people in many ways; but strike just one note that they do not like, or one pet subject, and up they go, ready for battle. Charles E. Jefferson says, "Over this earth we have a thousand million people like sticks of dynamite just waiting to blow up." Is it not a pity? If only we could know in real experience the things that belong to peace! Let us pray for that! Let us pray that the Prince of Peace may have triumphal entrance in our hearts.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

Of what good is a crowd?

There are divergent answers to this question. Some preachers are enamored by the lure of "crowds of souls," and emphasize their membership and attendance statistics to the exclusion of almost everything else. Some young people's groups feel they have had a highly successful meeting if the attendance was large and there was "lots of pep."

Others show a skepticism concerning the value of large mass meetings and have little concern for shrinking attendance. Other youth groups seem content to remain small "mutual admiration societies."

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What bearing upon this question has today's lesson?

Jesus Fulfills a Prophecy

Jesus's triumphal entry into Jerusalem symbolized the fulfillment of an ancient prophecy. The Old Testament prophet Zechariah had foretold the coming of the messianic kingdom in terms of humility, justice, peace, and brotherhood (Zech. 9: 9-10). The Messiah was to come, not upon a war horse, but upon a lowly ass, symbol of peace and service; not threatening violence and oppression, but speaking peace; not causing death and destruction, but bringing salvation.

Jesus was himself the fulfillment of this prophecy, and he chose to dramatize the fact. He arranged to have an ass and its colt ready to take him into the city. Immediately, people understood the meaning of this act and gathered together in a wildly excited crowd. They cut down branches and placed them, along with their garments, in the road. They welcomed the King, singing, "Hosanna, Blessed is he that cometh in the name of the Lord."

Jesus seems to have used the triumphal entry as a dramatic parable to proclaim the nature of the messianic kingdom, and to establish his claim as the Messiah. Jesus had previously disclosed his messiahship to a circle of intimate friends in whom he confided, but now he is ready to tell it to the world. For this purpose he selects no lesser place than Jerusalem itself, and at a time when the city would be filled with religious pilgrims.

What Gives a Crowd Significance?

That Jesus had a respect for the value of crowds can hardly be denied. The references to his teaching the multitudes are too numerous to permit any other opinion. And yet there were also times when Jesus judged crowds to have little worth: they were made up too largely of people who came out of curiosity to see miracles performed, or who were primarily interested in being fed. There were periods when Jesus seemed to abandon the crowd technique in favor of intensive training of a few disciples, and of sending out a relatively small group of persons to do house-to-house visitation.

Size is certainly not the factor which gives a crowd its significance. Considered by itself, it may mean absolutely nothing. Far more significant is the purposefulness of those who compose the crowd.

"One Sunday in September, more than six hundred thousand people paraded up and down the boardwalks of Coney Island. What a stupendous crowd! That is a larger number of people than engaged in all the crusades

of Europe in the Middle Ages. It is a larger number of people than have gone out as missionaries of the Christian faith since the resurrection morning!

"What did such an enormous crowd mean? The answer can be given pretty largely in one word—*peanuts*. It meant nothing! That massive crowd walked up and down the thoroughfare eating peanuts and popcorn and went home again. . . . It was not a crowd with any purpose. It was just a crowd."¹

"Crowds" or "Cells"

In contrast with the "crowd" technique is the present emphasis upon the use of "cells." A "cell," in this sense, is a small group of persons within the church who share in a purpose or an endeavor which could not be shared in by the church at large. A group of young people may have attended a summer camp where they came to appreciate the value of the Quaker type of worship which makes much of group meditation and "listening." On return to their church, they find that the young people's society will not purpose to appropriate this type of experience. Consequently, in order to deepen their religious life by this medium, they meet together informally in a smaller group—ing or cell.

A cell may be formed by persons who are especially interested in doing something about the liquor problem, or to help other young people to become Christians, or to do white cross work, or to study the basis of a just and lasting peace, or for any other purposes which are shared in common by a small group of persons. A study of a certain problem may lead a church school class to "do something about it," in which case this class becomes a cell. The value of the cell lies in the probability that in a small group there will frequently be discovered a higher type of purpose than would be found in a larger crowd.

Let us, however, not limit our techniques to crowds or cells, but choose to use the values of both. There were occasions when Jesus utilized the multitude and the triumphal procession for his purposes, but there were also times when it suited better to use twelve, or as in the garden and transfiguration experiences, a cell of three.

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Recognizing God.

PRELUDE. "All Glory, Laud, and Honor."

¹ Halford E. Luccock, *Preaching Values in New Translations of the New Testament*, Abingdon-Cokesbury Press. Used by permission.

INVOCATION.

"All glory, laud, and honor,
To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.

"Thou didst accept their praises;
Accept the praise we bring,
Who in all good delightest,
Thou good and gracious king." Amen.

HYMN. "Lift Up Your Heads, Ye Mighty Gates."

SCRIPTURE. John 1: 6-14.

PRAYER. O King of Kings and Lord of Lords, open the eyes of our understanding, we pray, that we may find thee in the life of Jesus the Christ. May there be no power strong enough to prevent our seeing thee as thou dost come. Amen.

RESPONSIVE READING.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor."

"*Thou art the Christ, the son of the living God.*"

"He hath sent me to heal the broken-hearted."

"*Thou art the Christ, the son of the living God.*"

"To preach deliverance to the captives, and recovering of sight to the blind."

"*Thou art the Christ, the son of the living God.*"

"To set at liberty them that are bruised, to preach the acceptable year of the Lord."

ALL. "*Blessed is he that cometh in the name of the Lord.*"

HYMN. "O Son of God Incarnate."

THOUGHTS ON THE THEME.

If Jesus should return today as a man among men, would we recognize him? A poet has asked this question in verses beginning, "If Jesus came to Birmingham." He asserts that the passersby probably would rush along and leave him "standing in the rain."

On Palm Sunday the multitude recognized Jesus in the moment of his triumph, but the same people were not able to recognize God in the figure that a few days later hung upon the cross. Perhaps the trouble lies in our failure to understand the character of God. We are prone to forget that the Son of Man came, not to be ministered unto, but to minister. We must serve our fellow-men, if we would have fellowship with him who came as "the servant of all."

HYMN. "I Sought His Love in Sun and Stars."

BENEDICTION. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." (1 Tim. 1: 17.)

Monday: The Day of Authority

Matthew 21: 12-22

Matthew 21: 12-22

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the Temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily, I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

KEY VERSE: *Mine house shall be called an house of prayer for all people.—Isa. 56: 7*

TO BE READ EACH DAY

May 4. M. Jesus' Right To Command. Matthew 28: 18; Ephesians 1: 17-23

May 5. T. Jesus Exercises His Authority. Mark 11: 12-26

May 6. W. Opposers Silenced. Mark 11: 27-33

May 7. T. The Cleansing of the Temple. Matthew 21: 12-17

May 8. F. A House of Prayer. Isaiah 56: 6-8

May 9. S. Respect for Authority. 1 Peter 2: 13-25

May 10. S. A Tree without Fruit. Matthew 21: 18-22

SCRIPTURE SAYS—

By W. W. Adams

We are now in the midst of a series of lessons that seek to set forth the principal events of Passion Week, from the triumphal entry (last Sunday's lesson) to the resurrection of Jesus. The events we are to consider today continue the story of last Sunday's lesson without a break. We do not find Jesus *discussing* his authority, but we see him *using* it in significant ways.

Of the exact sequence of these events, we cannot be sure. If we had only Matthew's record we should have to conclude that Matthew 21: 1-17 sets forth the events of a single day—the day of the triumphal march into Jerusalem. This would mean that the first half of today's lesson is the continuation of the events we studied last Sunday, while the last half (vss. 18-22) belongs to the day following (Monday).

Mark's record, however, contains more data as to the time involved. Matthew 21: 1-22 is paralleled by Mark 11: 1-25. In the latter passage we have two specific statements regarding the days involved (vss. 12 and 20). If we follow Mark we must conclude that Mark 11: 1-11 describes events that occurred on Sunday; Mark 11: 12-19, events of Monday; and Mark 11: 20-25, events of Tuesday. Generally speaking, Mark is more chronological than Matthew. We are safe, therefore, in following his

order of events at this point of the story.

According to this arrangement, here is what we have in the Scripture printed in today's lesson:

Matthew 21: 14-16, events of Sunday.
Matthew 21: 12-13 and 21: 18-19, events of Monday.

Matthew 21: 17, the night between Sunday and Monday.

Matthew 21: 20-22, events of Tuesday.
It is better, however, to study these events for their own inherent meaning and worth. In so doing we need not be hesitant or uncertain. We see Christ's authority manifested in five different ways.

I. Over the Temple (vss. 12-13)

The Temple was the center of Jewish life. Jesus must have loved the Temple. He would love it as the special place dedicated to the worship of his Father, as the symbol of Jewish hopes, and as the logical place for him to meet people whose hearts and minds were akin to his own.

Jesus' sensitive soul must have been deeply grieved by what he witnessed in and around the Temple. See this fact in John's record of what appears to be another cleansing of the Temple, early in Jesus' public ministry (John 2: 13-22).

A bit of history is needed at this point. One portion of the Temple area, dedicated to the worship and service of Jehovah, was called the Court of the

Gentiles. Beyond this court the Gentiles who came to the Temple to worship could not go. However, the court came to be used for other purposes. On the occasions of the great Jewish feasts, loyal Jews came to Jerusalem from many parts of the Graeco-Roman world. The services in the Temple made specific requirements of the worshipers. Monetary offerings, to be acceptable, had to be exchanged for the stipulated Jewish coins. Hence, these "foreign" Jews could only bring money used in their native lands and rely upon Jewish authorities to convert this money into acceptable Jewish currency. Moreover, pilgrims could not bring cattle and pigeons from distant lands; they had to get them at the markets in Jerusalem.

Palestinian Jews, of course, were glad to meet this need. When they began to do so, we do not know. The business was begun and carried forward as a religious necessity, but it easily led to abuses. Foreigners were at the mercy of the Palestinian Jews, who saw the opportunity to charge exorbitant prices for the animals sold and for all monies exchanged. The religious interest was swallowed up in commercial gain.

Jesus knew well the practices and needs of Jewish worshipers (cf. Matt. 17: 24; Mark 12: 41). On the Sunday of the triumphal entry Jesus had "looked round about upon all things" (Mark 11: 11). He had heard the noise in the Temple and the bitter words of

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cattle dealers and money-changers. During the night in Bethany this scene had been upon his mind. Returning on Monday morning, he went into the Temple, "and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves." Did he use a "scourge of cords" as in John 2:15? Even so, his authority did not grow out of physical power, but out of moral indignation. Men with guilty consciences are always cowards in the presence of a righteous soul. Imagine the confusion and excitement as Jesus, with eyes aflame with stinging rebuke, overturned the tables and drove out the traders! Jesus drove home this assertion of his divine authority in words gathered from Isaiah 56:7 and Jeremiah 7:11: "My house shall be called the house of prayer; but ye have made it a den of thieves."

It is not enough for us to read this record and to sense the justice in Jesus' actions. We should examine our own lives and our church organizations and practices to see if they are free from selfish motives.

II. Over Men's Bodies (vs. 14)

We should not hurry over this brief record. Surely there is more significance in this statement than might appear at first.

Let us try to imagine the results of the far-reaching transformation that had been wrought in the Temple. The lowing of cattle, the bleating of sheep, the babel of voices calling out their prices, salesmen bidding against one another; then the sudden outcry as Jesus condemned it all, together with the vigorous action that cleared the entire court of man and beast. What a calm! A calm that was harmonious with the purpose of the Temple. Those who had been judged were not far away; they were smarting under their punishment and resenting the interruption of their business.

There were many people in the throngs in Jerusalem who were broken in body. Some of these would come to the Temple to worship. Others would come for alms or for help and comfort in a variety of ways. Still others, most likely, were there hoping to make contact with Jesus. Now "the blind and the lame came to him in the temple; and he healed them." Instead of the noise of the cattle and the traders, one could then hear the call of the distressed and the rejoicing of the healed. Service and worship were there combined. Surely the Father, as well as Jesus and the people, was pleased with this reconsecration of the Temple to its divine mission. It is perhaps true to fact to see here an illustration of that

which is verified abundantly in the Scriptures—that when the house of God is cleansed of all thought of worldly gain, it is in a position to carry forward its mission of redeeming human life.

III. Over His Enemies (vss. 15-16)

Let us now look again at John 11:57. For nearly a year before this Passover week, Jesus had remained away from Jerusalem, except for one or two hurried visits. Without doubt Jewish leaders thought they had scared him away. They had only one need—to find Jesus, to be able to get hold of him. The priests had joined with the Pharisees in commanding the people to reveal where Jesus was. Jesus, of course, knew all of this. One wonders if this fact had not influenced him in formulating his plans for a triumphal entry into Jerusalem.

This much is clear. The procession over the Mount of Olives had greatly alarmed the leaders. A while ago they were trying to find Jesus; then they saw him march into the city with an army of enthusiastic followers. All they could do was to blame one another. "Perceive ye how ye prevail nothing? behold, the world is gone after him" (John 12:19). The Pharisees sought in vain to have Jesus rebuke his disciples (Luke 19:39-40).

The scribes and chief priests became "sore displeased." Two things were wrong, as they saw them: "the wonderful things that he did, and the children (literally, 'boys') crying in the temple, and saying, Hosanna to the son of David." But these two meant only one thing to the leaders: that Jesus was manifesting his messianic power and was being so acclaimed. This they must oppose!

The "wonderful things" included the cleansing of the Temple and the miracles of healing. The boys were repeating the messianic acclaim of the preceding day. Usually such acclaim would have been out of place in the Temple. But these boys were enthusiastic for their Messiah.

The leaders who could tolerate the money-changers could not permit the boys to shout in the Temple. Indignantly they asked Jesus, "Hearest thou what these say?" That is, "Why don't you make them stop?" But these boys had seen what the leaders had not seen—that Jesus was the Messiah, and that the time for praise had come. With a quotation from Psalm 8:2, Jesus silenced his enemies and defended his friends.

IV. Over Nature (vss. 17-19)

Jesus spent the night in Bethany (vs. 17), perhaps in the home of Lazarus. Returning to the city the next morning (Monday), he became hungry. He saw

a fig tree, the leaves of which indicated that it had fruit on it. Some varieties of early figs bear fruit before the leaves appear. So Jesus came to this tree, expecting to find fruit. He found only leaves. Remembering the dead formalism of Judaism and the constant temptation to all men to give every external appearance of concern for God and of loyalty to his cause while being void of all genuineness, Jesus seized the opportunity of giving his followers an object lesson of great importance. Jesus spoke to the fig tree; better still of the fig tree. It was not a curse spoken in hot anger; it was rather a prediction, a foretelling that amounted to a prohibition of further fruit bearing—"Let no fruit grow on thee henceforward for ever." It was a parable put into action, a warning against any pretension of godliness that had no foundation in fact. And the Lord who exercised complete authority over nature can and will exercise authority over men.

V. Spiritual Truth (vss. 20-22)

The fig tree began to wither immediately. On the following morning the disciples observed the tree and called attention to its condition. Their remark indicates that they wished Jesus to explain how the tree had withered so quickly.

Jesus turned that unimportant question aside, and related "the parable of the mountain." This parable emphasizes several important truths:

- a) Faith, properly exercised, has great possibilities.
- b) A doubting, wavering, divided mind renders prayer impotent.
- c) Prayer undergirded by a living faith can achieve all good things.

LESSON APPLIED

By Howard K. Williams

The Order of Events

After his triumphal entry into Jerusalem on what we call Sunday, we are told that Jesus "entered . . . into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve" (Mark 11:11). Having spent the night in Bethany and arising, no doubt, very early, Jesus and his disciples started toward Jerusalem. On the way Jesus saw a fig tree at a little distance. Now, it was a little early for figs, but since fig trees, like orange trees, may have more than one crop a year, it would not be unlikely that figs would be on the tree on that April day. Also figs and leaves grow and mature together, and since at a distance Jesus saw leaves, he had reason to believe that figs would be there. On approaching

the tree, however, he found no figs. And so he pronounced a judgment on the tree that it would wither away and be of no more usefulness to men in producing fruit.

Jesus and his disciples then proceeded into Jerusalem, where Jesus cleansed the Temple. In Matthew's Gospel the cleansing of the Temple is recorded first and the judgment on the fig tree afterward, because Matthew is following a *logical* order, in which the judgment on the fig tree is an acted parable telling why Jesus cleansed the Temple. Mark, however, follows the *chronological* order, in which Jesus first pronounced judgment on the fig tree and then cleansed the Temple. There is no discrepancy here—merely a different approach to the events. Remembering this, we shall follow Matthew's method and make the application as he did.

The Cleansing of the Temple

1. *Jesus in God's House.* A noted minister, I think it was Dr. Gordon, of Boston, tells how one night he had a dream which entirely changed his ministry. He dreamed that one Sunday morning he noticed as he entered the pulpit a stranger in the audience, near the front. Somehow the stranger seemed to fill the whole church with his presence. Every part of the service seemed to be enacted before this stranger, the singing and reading and prayer and offering. As the minister rose to preach, somehow he found himself saying things he had not intended saying. A solemnity and dignity and power filled the place. Who was this stranger? After the service he found that it had been Jesus.

"Jesus entered the Temple." Suppose Jesus should come in bodily presence and sit in your church service. What changes would you want to make? What would you want retained? What cast out? Would church services gain or lose in the matter of warmth and brotherliness? Would the members become more or less class conscious? Remember that Jesus *does* enter your church. He is there every time a service is held in his name.

Yet we try to crowd Jesus out. When he enters the door, not only of the human heart, but of the church, we shut him out with our empty forms and our empty hearts. We praise him with our lips when our hearts are far from him.

2. *"He cast out."* I have never found a painting of this scene that I like. To my mind, all such paintings that I have seen misrepresent Jesus. Indeed, I do not think this scene can be painted in pigments. It must be spiritually discerned.

As the champion of the oppressed and wronged, and as Lord of the Temple, Jesus overturned the tables,

and the money rolled over the stone pavement while the grasping money-changers frantically tried to recover their ill-gotten gains. Then Jesus made a whip of cords and drove the sheep and cattle out of the Temple area, so that worshipers might have a place of quietness for their devotions. There were dignity and grace in his actions that no artist can paint.

The practical question for us is, What would Jesus cast out of the church today? I received a letter recently, which would have been an insult had I not known that some churches had brought down the wrath of the Government. The letter reminded me that certain forms of getting money were illegal and that the churches were admonished of that fact. Is not that reminder humiliating? These churches were in the gambling business and were seeking exemption from the law, which condemns other gambling places. Gambling in the church is inexcusable and the wrath of God rests upon it. Card parties, raffling, games of chance, notoriously evident in a certain branch of the church, are creeping into other churches and Sunday school classes and crowding out Christ, the Lord of the church. The church of Christ needs no such means of support. A church that cannot carry on its work by straight, outright devotional giving is not the church of Christ.

If the spirit of commercialism and of gambling has crept into your church, get rid of it! If you have turned your House of Prayer into a den of thieves, then let Christ overturn the tables of the money-changers and cast them out of his house. Be sure of this: When Christ enters the church he will cast them out.

3. *"It is written."* Notice how Jesus uses the Scripture. Here he quotes Isaiah 56:7. To Jesus the Scripture was truly a two-edged sword and he knew how to use it to his purpose. How we lack that skill today! In so-called Christian America are twenty-seven million children and youth untouched by the Bible, and those who are supposed to come under its influence know practically nothing about it. How can we expect to escape paganism? We are practically pagans now, and the coming generation will be worse unless there is a decided upturn toward real Bible knowledge.

4. *"He healed them."* But only after the thieves had been driven out. How can Jesus heal through his church, if his church is too busy with cheating to let Jesus heal? It is quite possible to be so busy making a show that we lose the spirit of the church. In visiting Holland a few years ago, I noticed many

little churches with plain, bare white-washed walls and very barren-looking rooms. Soon I discovered the reason. They were having a revolt against the splendor and expensive show of those churches which had substituted form and architecture and ritual for Christ. Frequently, the less spirit we have the more form and ritual we want.

5. *The Children.* We give an important place to children in our church. They come in large numbers to our morning service. They sing and speak. Occasionally, of course, someone objects that the participation of the children takes away from the dignity of the service. But evidently Jesus would not think so; he would be for the children. Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). We can learn much from children and we can teach them much. Woe to the church that shuts them out or fails to measure up to this opportunity of leading the children into spiritual paths!

The Fig Tree

With Temple conditions in mind, the fig tree incident is not hard to understand. It is plainly an acted parable, an object lesson. A fig tree that has leaves should have fruit. Otherwise it is like a man who makes a profession of faith in Christ and then does nothing about it. The Jewish nation had made such profession, but now they were producing no fruit—only leaves; therefore they should die.

This is the lesson: He who taught so fully in word and in life the love of God and the forgiveness of the sinner, taught as definitely the judgment of God upon those who do not bear fruit. Profession of faith is not enough. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8).

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

During the month of May, we are studying events which took place in the last week of Jesus' life, prior to the crucifixion. Last week we considered "Sunday: The Day of Triumph," and today we shall discuss "Monday: The Day of Authority."

The Plan

1. Approaching the Lesson.
2. Misuse of the Temple (Matt. 21:12-13).
3. The Friend of the Weak (Matt. 21:14-16).
4. The Bethany Retreat (Matt. 21:17).

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5. The Fruitless Fig Tree (Matt. 21: 18-20).

6. For Further Discussion.

The Procedure

Begin the lesson by indicating that we are to study the events which took place on Monday of the original Holy Week. List these events on the blackboard and proceed with the discussion of each: "Cleansing the Temple," "Healing Infirmities," "The Return to Bethany," and "Cursing of the Fig Tree." (According to the account in Matthew, one might think that the fig tree was cursed on the following day. Mark, however, indicates that the tree was cursed on Monday morning, but that the effect of the curse was not noticed until Tuesday morning.)

Misuse of the Temple

To gain a fuller meaning of why Jesus cleansed the Temple, consider the following:

1. At the Passover season every male Israelite was expected to pay a half-shekel tax. Payment had to be made in Temple currency. Consequently, the worshipers would need to change their coin of the realm into Jewish money. The money-changers made an excessive profit from the exchange.

2. Many worshipers needed to buy animals for sacrifices, since they came from distant parts or were urban dwellers. Animals were therefore sold within the Temple confines. Sellers made excessive profits. Payment had to be made in the Jewish currency, which necessitated an exchange of money, and thus another profit was cleared at the worshiper's expense.

3. The priests and the Sadducees received commissions on the concessions let out to the money-changers and sellers. Moreover, the priests frequently refused to sacrifice animals which had real or imaginary blemishes, thus causing the worshiper to buy another animal, to replace the one rejected.

4. Hagglng over prices and the loud use of oaths accompanied all oriental bazaars. The proximity of such raucous and profane shouting would surely militate against the kind of atmosphere needed for divine worship.

The Friend of the Weak

Jesus was always interested in and eager to help the "little people" of the world. As E. Stanley Jones has phrased it, Jesus is particularly concerned about "the least, the last, and the lost."

We have just seen Jesus blaze with anger as the simple-hearted devotion of "little people" is exploited to satisfy the greed of the strong. Now he turns to "little people" who are the victims of disease and poverty. The lame and the

blind who came to him for healing were doubtless beggars who stationed themselves about the Temple doors. Then other "little people" come and, with that clear insight which so frequently characterizes childhood, reveal their belief in Jesus as the Messiah.

The Bethany Retreat

After the day's hectic experiences in Jerusalem, the quiet fellowship of the Bethany home must have been a healing balm. Here Jesus would find rest "that knits up the ravelled sleeve of care." Having faced the animosity of priests and other Temple employees, he would now receive spiritual rejuvenation through quiet fellowship with God and the "fellowship of kindred minds."

The Fruitless Fig Tree

The cursing of the fig tree is an acted parable which climaxes a series of teachings on the necessity of being fruitful. Can you recall some of them? The Parable of the Talents. The Parable of the Good Samaritan. The man who said, "I will go," but went not. The Parable of the Four Soils (or the Sower). The Parable of the Great Judgment. "Ye are the light of the world." "Ye are the salt of the earth." "Ye are the branches."

For Further Discussion

1. What is the meaning of the statement, "Mine house shall be called a house of prayer for all people"?

2. Should our church buildings be limited to the function of worship? Should they provide also for educational and fellowship activities?

3. What dangers are likely to attend a church's dependence upon money-making programs?

4. Who are some of the "little people" in today's world? Can the church help them?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. "Thine Is the Power."

PRELUDE. "A Mighty Fortress," Faulkes.

CALL TO WORSHIP.

"How lovely are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord" (Ps. 84: 1-2).

INVOCATION. The Lord's Prayer. (In unison.)

OPENING SENTENCE.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all" (1 Chron. 29: 11).

HYMN. "Praise to the Lord, the Al-

mighty," or "Come, Thou Almighty King."

PRAYER.

"Eternal and ever-blessed God, thou alone art worthy of the praise and the adoration of the creatures whom thou hast made. All things that thou hast made do but express thy glory and thy power; and we see everywhere the shining forth of thy divine mind, and the marks of that strength wherewith thou hast set fast the mountains and hast established the earth. O Lord, grant that the whole creation may be purged from all that comes between thy children and thyself, and may we experience thy power in love. In the name of Jesus, Amen."—Adapted from a prayer by an unknown author.

PRAYER RESPONSE.

"Hear our prayer, O Lord,
Hear our prayer, O Lord;
Incline thine ear to us,
And grant us Thy peace. Amen."

STORY. (May be assigned to an able story-teller.)

Many years ago there was a nation of men, and the one who had rule over it was a good man. Of all the citizens, he was the best. But the people were not satisfied. This good man did not lead them out to battle, in order that they might conquer and become rich. So they looked about for a new leader.

As might be expected, this nation chose the strongest man of their number. For a while everything was fine. The strong man led the men out to the wars, and swept every foe before him. But he was brutal and selfish, and often stupid. Again the nation was dissatisfied until they found a man who was wiser than any other man in the world. Unfortunately, the wise leader placed heavy burdens upon his subjects, and he lived luxuriously at their expense. He brought them misery along with glory.

In their sorrow, the people said that they would never be truly blessed until they could find a leader who would be the strongest, the wisest, as well as the best man in all the world. So they waited, and their children, and their grandchildren to many generations, and finally the Leader appeared. Those who have given him the power over all are the happiest people in the world.

QUESTIONS:

What nation was that? *Israel.*

Who was a good leader? *Samuel.*

Who was the strong leader? *Saul.*

Who was the wise leader? *Solomon.*

Who was the one long-awaited? *Christ.*

HYMN. "Rejoice, the Lord Is King."

BENEDICTION. "Now unto him that is able to do exceeding abundantly above all that we ask or think . . . unto him be glory . . . world without end. Amen." (Eph. 3: 20-21.)

Tuesday: The Day of Conflict

Matthew 21: 23—23: 39

Matthew 22: 41—23: 11

22: 41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

23: 1 Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.

KEY VERSE: *The stone which the builders rejected is become the head of the corner.—Mark 12: 10*

TO BE READ EACH DAY

May 11. M. The Suffering Servant. Isaiah 53: 1-12

May 12. T. God's Message Rejected. Jeremiah 25: 1-7

May 13. W. His Own Received Him Not. John 1: 1-11

May 14. T. Rebellion against Jesus. John 7: 37-52

May 15. F. The Wicked Husbandman. Mark 12: 1-12

May 16. S. The Stone Rejected. Matthew 21: 42-46

May 17. S. Desolation Follows Rejection. Jeremiah 25: 8-11

SCRIPTURE SAYS—

By W. W. Adams

Last Sunday's lesson brought us to the opening event of Tuesday of Passion Week. That Tuesday is sometimes called "the busy Tuesday." No better description of it could be given than the title of our lesson today—"The Day of Conflict." Our four Gospels record more details of Jesus' activities on this day than of any other. This does not mean that this actually was Jesus' most busy day, but it does mean that the Gospel writers were so impressed by these events that they were led to give a full account of them.

I challenge the reader to take his Bible and, before noting in detail the Scripture of today's lesson, to read carefully through the entire record of that day. Only the Holy Spirit can make us fully sensitive to the dynamic soul and masterful mind of Jesus, as these were revealed in that succession of conflicts. The Spirit can give us more of this truth if we read these records in the light of their historical setting.

Prior to the triumphal entry, the Jewish leaders were bold. They searched for Jesus and expected to silence him. The triumphal entry, however, showed that Jesus had an army of enthusiastic followers. The leaders then became frightened. They organized their resources in one supreme effort to trick

Jesus, to inveigle him into some unfortunate position. They came upon Jesus in the court of the Temple. He was surrounded by crowds of people, most of whom, at least nominally, were his friends. The conflict raged for hours, but at the end of each assault Jesus stood, completely victorious.

Jesus has been criticized for his conduct on this day, but never by those who really know him. He was God's Son, the true representative of the Father. God's anger is as essential to his nature and perfection as is his love. In his anger, as much as in his love, Jesus was truly a revelation of the Father. As with the Father, so with Jesus; his love was longsuffering. But when love failed to redeem the sinner, anger had to express itself; and this, not in order to satisfy an angered God, but as a last effort to redeem the sinner. In this expression of anger the love of God was not absent. It was seeking to cut from under the sinner the sinful foundation upon which he was building his eternal destiny. This was the only way left by which the sinner might be redeemed.

Now recall Jesus' three years of public ministry. There was so much evil in the Jewish leaders and in the religious system they had built up that either Jesus or their system had to go. Almost from the first they had declared war on him (Mark 3: 6). From that day on, they had dogged his footsteps, set traps for

him, falsely charged him, misrepresented him. In love he was firm, patient. At last the flood gates were let down, and his loving, angered soul burst forth in a raging torrent that left nothing in its path.

Sense these things, as you read these Scriptures, following this brief outline:

1. Conflict over the question of Jesus' authority. Note the telling parables. (Matt. 21: 23—22: 14; Mark 11: 27—12: 12; Luke 20: 1-19.)

2. Conflict about tribute to Caesar. (Matt. 22: 15-22; Mark 12: 13-17; Luke 20: 20-26.)

3. Conflict about the resurrection. (Matt. 22: 23-33; Mark 12: 18-27; Luke 20: 27-40.)

4. Conflict about the first commandment. (Matt. 22: 34-40; Mark 12: 28-34.)

5. Conflict about the Messiah's descent. (Matt. 22: 41-46; Mark 12: 35-37; Luke 20: 41-44.)

6. Conflict about the insincerity and failure of the Jewish leaders. (Matt. 23: 1-39; Mark 12: 38-40; Luke 20: 45-47.)

7. The lull following the storm. (Luke 21: 1-4; Mark 12: 41-44.)

I. Jesus Silences His Enemies (Matt. 22: 41-46)

This is only one of many instances where Jesus silenced his enemies. The way in which he silenced them in this instance is of special interest.

1. *The Question Asked (vss. 41-42a).* From verse 34 we learned how the Pharisees, through one of their lawyers, had challenged Jesus. After silencing this lawyer Jesus put to them a disturbing question. The Pharisees were still "gathered together." Jesus asked his question first in general terms. "What think ye of Christ?" What did they think of the Messiah? Then more specifically, "Whose son is he?" This was no trick question, not the kind that the Pharisees had been hurling at him (cf. vss. 17-18). Jesus wanted to expose their superficial knowledge of their Scriptures and of the Messiah, hoping thereby to win them to himself.

2. *The Answer (vss. 42-45).* The answer was not difficult. It was common knowledge that the Messiah was to be David's son. (See Matt. 9:27; 12:23; 15:22; 20:30; John 7:41-42.) One can almost feel the supercilious spirit with which the Pharisees answered, "The son of David."

Jesus responded to the Pharisees' answer by asking further questions. He did not deny that the Messiah was David's son; for the Messiah is of the seed of David. The reader will find profit in reading 2 Samuel 7:12-16; Psalm 89:3-4; 132:11; Isaiah 11:1; Luke 1:32; Acts 13:23; Romans 1:3. The Pharisees believed that God had spoken through David. Now note one thing in particular that David had said. In Psalm 110:1, David had said, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." That is, the Lord Jehovah said to my Lord, the Messiah. But how could David designate his own messianic son as the Lord? The Pharisees were right in holding that the Messiah was David's son. But had they never considered these words of David? When you think through these words you will see a truth far more significant than the fact of the Messiah's Davidic lineage. You will see something of the person and position of the Messiah: he is also David's Lord. David's son is David's Lord—to be followed, obeyed. For David's son, the Messiah, is to sit on the Father's right hand, at the highest place of honor, for consultation and assistance in co-operation with the supreme Judge, in ruling and guiding the people; and he will hold this place of honor till the Father holds sway over all. For the background of this statement, read Joshua 10:24; Psalm 45:9; and 1 Corinthians 15:28.

The Pharisees had considered the Messiah only from the viewpoint of his lineage; and since they could not be sure of his Davidic lineage, they had rejected him as the Messiah. If they had been equally interested in his person and

work, they would have seen plenty of evidence that he was what he claimed to be. Jesus had given them to understand that he was more than a temporal sovereign. His words and deeds, he said, had made clear his messianic authority (Matt. 11:27; 28:16 ff.).

3. *The Outcome (vs. 46).* It was not what it should have been. These Pharisees, who boasted of being authorities in interpreting the Scriptures, should have gone back to their studies, searching for the truth, and they should have reconsidered their rejection of Jesus. What they did was to join with others in refusing to ask further questions, lest their superficial thinking should be further exposed. But they planned to continue their fight upon Jesus!

II. Jesus Exposes the Leaders (Matt. 23:1-11)

Until this time, on that day of conflict, Jesus had spoken directly to specific individuals or groups. At last, he found himself without assailants. It was his chance to speak in more general terms.

1. *The Audience (vs. 1).* His audience was composed of "the multitude," of which "his disciples" were a part. To be sure, some of the Jewish leaders almost certainly were in that crowd. Their unwillingness to ask further questions did not mean that they had all gone away. But Jesus addressed himself directly to the multitude.

2. *False Leaders (vss. 2-7).* Jesus' courage never led him to be unfair to anyone, not even to his enemies.

"The scribes and the Pharisees sit on Moses' seat." That is, they were their heirs to the office, authority, and function of Moses. They were the constituted leaders of the people; they were charged with the responsibility of interpreting God's will, and of leading the people in obeying that will. They therefore should observe and practice their teachings. Their instructions, of course, were mainly good and worthy of obedience. Elsewhere Jesus made it clear that their teaching was not perfect (Matt. 15:7-9). Here the one point is that they held a place of honor and responsibility.

Their false leadership is summed up briefly: "They say, and do not." So do not imitate their works. Of their works, unworthy of imitation, Jesus said that they bound heavy, impossible burdens on their disciples, then never helped their disciples to bear them. They were taskmasters, never sympathetic helpers.

What they did, they did "to be seen of men." They wanted men to notice them, to praise them. Their phylacteries (leather cases worn on arms, hand, or head), containing the words of Exodus

13:1-10, 11-16; Deuteronomy 6:4-9; 11:13-21, must be made "broad," so as to indicate their zeal for the law! They enlarged the borders of their garments; the number of the fringes (cf. Matt. 9:20) became the measure of their devotion (cf. Num. 15:38). At feasts and in the synagogues, they loved "the chief seats," and out on the streets and in the markets they loved to be called "Rabbi," "the mighty one." Let the reader observe present-day leaders, in the light of these words.

Who is our true Leader? In verses 8 and 10 Christ is named as our Master. In verse 9 the Father in heaven is named. Then why have distinctions among ourselves? Then why call any man "father," "rabbi," "master"? And why seek to have others so address us? Give all honor to the heavenly Father and to his Son, the Messiah.

LESSON APPLIED

By Howard K. Williams

Strange Alliances

What strange alliances are made when there is a common enemy! On Monday Jesus had done an unheard-of thing by chasing the dealers and money-changers out of the Temple, and while he had retired to Bethany for the night the leaders of the Jews plotted against him. They despised and hated one another, but feared and hated Jesus more, lest he undermine their prestige. There were the arrogant high priests, Annas and Caiaphas; the Pharisees, who stuck to the letter of the law; the Sadducees, the aristocrats and free thinkers who did not believe in the resurrection; the scribes, corresponding to our lawyers, the interpreters of the law; the Herodians, who were really a political party, who favored the rule of the Romans over Palestine. These groups did not like one another in the least. They differed generally in points of view, but were agreed in their opposition to Jesus. So they got together and plotted to cause Jesus' death.

We do likewise now. We choose strange allies against a common enemy. Sometimes we make dangerous agreements with those whose ideals we do not admire. One wonders what Russian ideals may do to us after the war is over, unless somehow we can get Christ into Russian hearts and enthrone him more completely in our own.

A Match of Wits

1. *The Chief Priests Try To Entrap Jesus.* With these enemies waiting for him on Tuesday morning, Jesus set out with his disciples from Bethany to Jerusalem. On the way Peter called attention to the withered fig tree. As they

entered the Court of the Priests, a delegation from the learned Sanhedrin came to Jesus and challenged him, "By what authority doest thou these things?" Instead of answering the question by telling them, which would have put him on the defensive, Jesus asked them a question: "I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" So they were in a dilemma. If they answered, "From heaven," then the question would be, "Why have you not submitted?" If they answered, "From men," then the people would oppose them. So they said, "We cannot tell." And Jesus answered, "Neither tell I you by what authority I do these things." They were abashed and would have slipped away, but Jesus said, in effect, "Wait a minute, I want to tell you something." Picture them, humiliated before the people over whom they loved to exercise authority, waiting to hear Jesus tell a story! The story Jesus told them was about the two sons, one of whom said he would not work in his father's vineyard, but in the end did work, and the other who said that he would work, but afterward did not. Clearly, the reference was to the very people who were trying to entrap Jesus.

But Jesus was not finished with his questioners, and so he spoke to them another parable. A man, he said, planted a vineyard and hedged it in. He did everything to make it safe and fruitful, and then gave it into the hands of trustees to cultivate for him. In time, however, they killed, not only their owner's servants, but even his own son. The religious leaders of Jesus' day were like those trustees in that they had rejected both God's prophets and God's Son.

Jesus continued with the parable of the king who made a marriage feast for his son. Those chosen for the feast refused, and among those who finally accepted was one who refused the wedding garments supplied by the king. The king then had his servants remove this man from his house. The application was plain. Jesus' questioners retired, chagrined.

2. The Herodians Try. The astute Pharisees now enlisted the help of some young men who favored Roman rule, called Herodians, to propound a question that might easily trap a man. They came with a political question—"Is it lawful to give tribute unto Caesar, or not?" If Jesus answered, "Yes," the Jews would object. If he answered, "No," they would charge him with sedition against Roman rule. But Jesus was too alert to be caught in any such

predicament. So he pointed out that tribute should be paid both to Caesar and to God.

3. The Sadducees Try. Later in the day a new delegation—representing the Sadducees—tried to trip Jesus upon a question about marriage and the future life. Then Jesus gave them a glimpse into spiritual reality that they had never dreamed of, and attacked them on their disbelief in the future life, by quoting a passage of Scripture in which God says, "I am the God of Abraham." The present tense emphasizes the fact that Abraham still lives and therefore God is still his God. So the Sadducees went away defeated, even as the Herodians had done previously.

4. The Pharisees Try. Then came a representation of the Pharisees with a favorite question about which was the great commandment of the law. Jesus answered, and added that upon love all the law and prophets hang. But if there was one thing the Pharisees did not have it was love. Before Jesus let them go he asked a question that we, too, must answer: "What think ye of Christ?" That question we cannot escape.

So Jesus proved himself more than a match for the combined wisdom of his day. He so proves himself now. Wise people follow him.

Follow Truth!

Early in my ministry I visited a man and his wife who had stopped going to church and had given up all Christian work, because a minister in whom they had confidence had become involved in a political scandal. Since that day I have found many people who hide behind the faults and failures of ministers, Sunday school teachers, church officials, and professed Christians, blaming them for their own faults and failures. Jesus told the people, that Tuesday, not to do that. They had witnessed the hypocrisy and failure of their leaders, and as these leaders retired, defeated, Jesus turned to the people and said, in effect, "I know how you feel. These leaders have taught the law after a fashion, but have piled up burdens and sacrifices and obligations which they themselves entirely shun. They show off. They seek popularity and the honor and praise of men. But do not let their misdeeds influence you to leave the law or to give up your love of God and service for him. Do what they say when what they say is right, and remember that Christ, not these leaders, is your Master." Then Jesus pronounced terrific woes upon those who profess to serve, but really oppose, God.

Do not let any person stop you from Christian service, no matter how bad he

is or what position he holds in the church! One is your Master, even Christ!

Two Redeeming Incidents

1. The Widow's Gift. During the late afternoon Jesus was standing in the Court of the Women, also called the Treasury, with his disciples. People from all over the Graeco-Roman world were there offering their gifts, dropping them into the heavy brazen jars. They filed by in a long line—merchants, traders, rich men from everywhere. Among all these Jesus noticed a poor widow, who along with the rich dropped her small offering into one of the great jars. It was not much, but it was all she had. To Jesus, however, it was the greatest of all. The rich had given out of their abundance—gifts that they would not miss. She had given out of her poverty—all she had ("all the living that she had").

Ambrose said, "Gifts are to be measured, not by how much is given, but by how much remains behind." I have heard rich people say, "Here is the widow's mite," when they handed out a dollar instead of giving a thousand dollars. No, a dollar given in that spirit is not the widow's mite. We do not give the widow's mite until we give to the extent that we deprive ourselves of the very necessities of life.

2. The Seekers. The other gracious thing which occurred that Tuesday was the coming of some Greek proselytes, who wanted an interview with Jesus. "Sir," they said to Philip, "we would see Jesus." Is not this the real cry of the world? Certainly it is the world's real need. A minister preaching in a strange church saw on the back of the pulpit, where only the preacher could see it, a little sign with these words, "Sir, we would see Jesus." How it would change many sermons and Sunday school lessons and conversations if we but heeded this plea!

Conclusion. Finishing a hard day in the Temple, Jesus went out with his disciples, still teaching and telling the stories of the servants, the ten virgins, the talents, and the last things, and lamenting over the unresponsiveness of Jerusalem. Must he lament over us, also?

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

Starting with a discussion of the rejection of Christ by scribes, Pharisees, and others, let us consider ways in which young people reject Christ today. The outcome of this lesson should be a more

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complete acceptance of Christ, and a deeper loyalty to him.

The Plan

1. Introduction, "Selling Christ."
2. Rejecting Christ today:
 - a) By refusal to accept him. (Matt. 21: 33-40; 22: 2-10.)
 - b) By failure to live what we profess. (Matt. 23: 3, 25-28.)
 - c) By avoiding responsibilities. (Matt. 21: 28-32.)
 - d) By religious indifference. (Matt. 23: 37.)
3. For Further Discussion.

The Procedure

During the young manhood of John Bunyan, the imaginative author of *Pilgrim's Progress*, he was frequently disturbed by the most harrowing visions and mental images. On one occasion, he saw the Valley of the Shadow of Death, a place of intense blackness from which issued hideous forms, cursing, and wailing. Voices kept saying to him, "Sell him, sell him!" Striking viciously at the shadowy forms, Bunyan shouted, "Never, never for a thousand years, not for thousands!"

The temptation to reject Christ is no less real to us than it was to John Bunyan, although it may not be so vivid and apparent. We, too, are tempted to "sell Christ." Consider four ways in which the temptation comes.

Rejecting Christ Today

1. *By refusal to accept him.* Have members of the class read the Parable of the Householder (Matt. 21: 33-40), the Parable of the Marriage Feast (Matt. 22: 2-10), and the lament over Jerusalem (Matt. 23: 37). What is the common element in these three passages?

The converse of rejecting Christ is accepting him. The rejection of Christ by the scribes and Pharisees lay in their refusal to accept him. If you have not accepted Christ, how do you differ from the scribes and Pharisees? Have you not as truly rejected him?

2. *By failure to live what we profess.* Have pupils read Matthew 23: 3, 25-28. The entire twenty-third chapter of Matthew is a denunciation of the Pharisees and scribes. Chief accusation against them is that the inside man and the outside man do not tell the same story. Christ's most telling indictment against them is his comparison of them to whited sepulchres. The Jews abhorred any contact with any dead bodies or even the tombs in which they were buried. Consequently, the mounds erected over burial places were painted white so that travelers might easily see and avoid them. Enemies of the Jews once expressed their spite by smearing the tombs

with a dark substance so that the Jews would stumble against them at night.

When a person accepts Christ today, what changes in his life should we expect to find? How does hypocrisy in the lives of Christians cause Christ to be rejected? What would you say about persons who refuse to accept Christ because of the "hypocrites in the church"? Might not they also be hypocrites, giving this as an excuse, while the real reason is covered over. If they were not themselves hypocritical and afraid to tell the truth, many of them would be forced to say, "I will not accept Christ because I don't want to change some things in my life which need changing," or "I am too lazy to go to church and accept Christian responsibilities," or "I am not willing to make the necessary sacrifices."

3. *By avoiding responsibilities.* Christ not only wants us to accept him, but he also wants us to serve in his kingdom. Have the parable of the two sons read aloud (Matt. 21: 28-32). We reject Christ when we fail to do what he commands. We reject him when we refuse to shoulder responsibilities in the church. We reject him when we undertake Kingdom tasks, grow weary in well-doing, and then leave them unfinished.

Recall the derivation of the phrase "peter out." No less a personage than Simon Peter is responsible for it. Peter could make the most eloquent protestations of loyalty to Christ, "Though all should forsake thee, yet will not I." But as he falls asleep in Gethsemane, and rejects Christ in the house* of Caiaphas, we see his determination "petering out."

4. *By religious indifference.* Read Christ's lament over Jerusalem (Matt. 23: 37), and ponder over this tragedy of indifference. Would it be necessary for Christ to make a similar lament over your city? Is there indifference, even within the church? Consider the statement by a member of the British nobility, "If we must have a religion, let us have one that is cool and complacent, such an one as we have now." Is his statement fair? Are complacency, smugness, and indifference prevalent among church members? What can we do about it?

For Further Discussion

1. What were the heavy burdens that scribes and Pharisees laid on men's shoulders? (Matt. 23: 4.)
2. What are some modern equivalents of the practices condemned by Jesus in Matthew 23: 5-8?
3. What was Jesus' criterion of greatness?
4. What are the ways in which Christ is rejected today?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Sufficient Foundation.

PRELUDE. "O Love That Will Not Let Me Go."

CALL TO WORSHIP.

"Let us lift up our heart with our hands unto God in the heavens" (Lam. 3: 41).

INVOCATION. (May be sung by a quartet or by the school.)

"God of all mercy, for pardon and peace we implore thee,

Humbly confessing our faults and our failures before thee,

Children of men,

Falling and rising again,

Still give us grace to adore thee."

Amen. (The hymn, "God of Our Fathers.")

INTRODUCTORY VERSE. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (2 Tim. 2: 19).

SOLO OR CHORUS. "Beautiful Saviour."

QUIET ENTRANCE INTO PRAYER. The piano or other instruments used may play "Nearer, Still Nearer," while the chorus hums. The audience will pray silently with heads bowed. The leader may close:

"O Lord most precious, thou Saviour renowned, be unto us the stone which we do not reject, but which we make the head of every corner, the base of every ambition and endeavor and hope. Do thou bear us up in this life as we rear the slender structure of faith and works so that we may at the last achieve a temple worthy of thee and of life eternal. Amen.

SCRIPTURE. 1 Corinthians 3: 10-16.

HYMN. "The Church's One Foundation."

THOUGHTS ON THE THEME.

In Pisa there is a tower which has been leaning crazily for generations. It was built of marble and is 179 feet tall. The architect and the builders of this tower made a serious error. They did not take sufficient account of the weight of such a structure. They laid for their tower a foundation only ten feet deep. The foundation settled, and the Tower now leans so seriously that it gives the appearance of being about to fall.

Does not this help us to see the importance of building our lives upon the one secure foundation, even Jesus Christ our Lord?

HYMN. "My Hope Is Built on Nothing Less."

BENEDICTION.

"God be merciful unto us, and bless us; And cause his face to shine upon us; That thy way may be known upon earth,

Thy saving health among all nations."

Thursday: The Last Day with the Disciples

Luke 22: 7-38

Luke 22: 14-30

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

KEY VERSE: *This do in remembrance of me.—Luke 22: 19*

TO BE READ EACH DAY

May 18. M. The Upper Room. Luke 22: 7-13
May 19. T. The Lord's Supper. Luke 22: 14-20
May 20. W. The Betrayer. John 13: 21-30

May 21. T. Peter's Denial Foretold. Luke 22: 31-34
May 22. F. The Bread of Life. John 6: 41-51
May 23. S. Reverence for the Lord's Supper. 1 Corinthians 11: 27-34
May 24. S. In Remembrance of Christ. 1 Corinthians 11: 23-26

SCRIPTURE SAYS—

By W. W. Adams

Our easiest course would be to ignore the events that fall between last Sunday's lesson and the lesson for today, and likewise to disregard the question of the sequence of these events. But for the careful student who desires to make a thorough study of these significant days, we must give some attention to these matters.

Our survey of related matters in last Sunday's lesson left Jesus sitting over against the treasury, watching and commenting upon the gifts being made. From that point on through our lesson today, the records may be summarized as follows:

1. On the same busy Tuesday afternoon Jesus went out to the Mount of Olives with the apostles. There he gave the great eschatological discourse—his teachings on "last things." As you read Matthew 24—25; Mark 13; and Luke 21: 5-36, note the great parables.

2. Perhaps after six o'clock Tuesday evening (Jewish days lasted from 6:00 P.M. to 6:00 P.M., and so at the beginning of the Jewish Wednesday,) Jesus announced his approaching death, and the Jewish leaders made their plan to kill him (Matt. 26: 1-5; Mark 14: 1-2; Luke 22: 1-2).

3. Later the same evening Jesus was anointed for his burial (Matt. 26: 6-13; Mark 14: 3-9; John 12: 2-8).

4. Judas, smarting under the events in Simon's house (John 12: 4 ff.), plotted with the leaders to betray Jesus (Matt. 26: 14-16; Mark 14: 10-11; Luke 22: 3-6). It was still Tuesday night.

5. Of Wednesday the records are silent. Jesus probably was in Bethany, resting with his friends.

6. On Thursday, Jesus had Peter and John prepare for the Passover meal, to be eaten after 6:00 P.M., and so early on the Jewish Friday (Matt. 26: 17-19; Mark 14: 12-16; Luke 22: 7-13).

7. Then we come to the Passover meal and the Lord's Supper, to be considered in our lesson today. Of the place, we know only that it was "a large upper room furnished" (Luke 22: 12). As to the time, there has been endless discussion without satisfactory conclusion. The Passover fell regularly on 14th Nisan. The Synoptic Gospels clearly present Jesus as eating the regular Passover meal. Some scholars claim that John 13: 1 places the eating of the meal with the disciples a day "before" the Passover, and so on our Wednesday evening. But this is not clear, since John 13: 2 mentions "supper being ended," so that the word "before" of verse 1 may have reference in a general way to the things that characterized

Jesus' life up to the Passover, as set forth in the same verse. But it is unwise to be dogmatic on this point.

It is far more important to get a comprehensive view of all the events connected with the Passover and the Lord's Supper. Combining the records of the four Gospels, here, as nearly as we can determine, are the events in the order of their occurrence:

a) Jesus and his disciples ate the Passover (Matt. 26: 20; Mark 14: 17; Luke 22: 14-18, 24-30; note the verses omitted in Luke).

b) Jesus washed the disciples' feet (John 13: 1-20).

c) Jesus pointed out the betrayer (Matt. 26: 21-25; Mark 14: 18-21; Luke 22: 21-23; John 13: 21-30). At this point, Judas left the room.

d) With Judas gone, Jesus gave the disciples a final message before instituting the memorial of his death (Matt. 26: 31-35; Mark 14: 27-31; Luke 22: 31-34; John 13: 31-38).

e) Jesus established the Lord's Supper (Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 19-20; cf. also 1 Cor. 11: 23-26).

The following brief outline will serve our present purpose:

1. The Passover Meal (vss. 14-18).
2. True Greatness (vss. 24-30).
3. The Traitor (vss. 21-23).
4. The Lord's Supper (vss. 19-20).

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I. The Passover Meal (Luke 22:14-18)

As we noted above, Jesus, through Peter and John, had already made plans for observing the Passover. This would take place after six o'clock, our Thursday evening, early on the Jewish Friday. Jesus would go to the cross on the following morning. Meanwhile he had a great deal of special instruction to give to the twelve apostles. To carry out his plan he needed to be alone with them where they would not be interrupted. Not even Peter and John were told ahead of time where the upper room was located. They were merely given a sign by which they could identify the owner of the room and so locate the room itself. In this way the entire Twelve would be kept in ignorance of the location of the room until they arrived there in company with Jesus. In this way Judas, who was looking for a way to betray Jesus, and any other possible enemies of Jesus, would not be able to carry out their plans against him.

The "hour" came. This was some time after six o'clock. They began roasting the lamb at six. Perhaps an hour later, Jesus and the Twelve "sat down"; more accurately, "reclined" on couches around the table.

Jesus betrayed intense emotion as they began to eat the Passover. This feast had great historical significance and was close to the heart of every Jew. It commemorated the deliverance of Israel from Egyptian bondage. Moreover, the next day Jesus was to suffer, to die. This, therefore, would not only be his last Passover with his disciples, but also this night and the following day would prove to be the turning point in redemptive history. Jesus began by saying, "With desire I have desired to eat this passover with you before I suffer." How much it meant to him; how much to them! Little did they know that this was the last Passover they would need to observe.

Putting verses 16 and 18 together, we have the reasons for Jesus' intense emotion. Until that time the Passover had served as a type, as a shadow of things to come. It commemorated a real redemption in the history of Israel. But now type was to give way to antitype; the kingdom of God was to become a reality, with the death of the Messiah making possible a redemption that is complete and final. We recall that the kingdom of God had its definite beginning in the hearts of men with the ministry of Christ on earth, it is unfolding throughout the centuries, and it will be consummated in the future. In this kingdom of God the Passover will be "fulfilled." That is, the old ordinance of the Passover was to pass away, because the old order was passing, and in

the future, Christ and his disciples would enjoy a new relationship—that of Redeemer and redeemed. Consequently, Jesus said plainly that he would "no more eat" or "drink of the fruit of the vine" until this new relationship had come into existence.

II. True Greatness (vss. 24-30)

According to the records, as noted above, verses 24-30 contain instructions that were given before Jesus identified the betrayer and instituted the Lord's Supper.

1. *Contention (vs. 24).* "And there was also a strife among them." The word "strife" means literally, "fond of contention." It was no half-hearted debate. Each one was profoundly concerned to learn "which of them should be accounted the greatest." This was no new experience among the Twelve (cf. Mark 9:33-37; 10:35-45). But it must have pained Jesus more than before, for the Twelve must have sensed that the approaching crisis for Jesus involved great suffering. He had been speaking in solemn tones of the fulfillment of the kingdom, and there they were, arguing the question of their personal gain and honor in the kingdom.

2. *Greatness among the Heathen (vs. 25).* Among the Gentiles there were two groups: kings, or benefactors, and the masses under their authority. These rulers exercised "lordship" over the people, had "authority upon them." They built up and maintained their greatness and authority by force, often against the wills and best interests of the masses.

3. *Greatness among Christians (vss. 26-27).* In Christianity there is room for greatness, for one to be chief. "But ye shall not be" as Gentiles, whose greatness is based on power. With Christians, greatness is based on service. In that matter, Jesus is our example. Usually, as men measure greatness, the one being served is greater than the one serving. But Jesus said, "I am among you as he that serveth," We are to be like him.

4. *Service Rewarded (vss. 28-30).* Through service, Jesus had received a kingdom from the Father. Jesus told his disciples that since they had continued with him in his trials, had not forsaken him, he appointed unto them a kingdom. The end in view is messianic blessedness, expressed in the figure of a great banquet (vs. 30). Service brings sure reward.

III. The Traitor (vss. 21-23)

This is briefly told by Luke. Jesus let it be known that he knew that his betrayer was close to him, with his hands on the table. Then he announced that

he, "the Son of man," was going away in accordance with God's eternal counsel; God was over-ruling the event to humanity's good. But this did not excuse the betrayer. His doom was sure. The disciples began to inquire who the betrayer was. It seems clear that at this point Judas left the room (John 13:30).

IV. The Lord's Supper (vss. 19-20)

Jesus took a flat cake of unleavened bread, gave thanks, and broke it. He divided it among the twelve, and instructed them that this bread represented his body given for them. The old ordinance was dead, a new one had taken its place. The disciples were to do this "in remembrance" of Jesus; not of his death merely, but in remembrance of Jesus.

Likewise the cup. The Mosaic covenant had been sealed with blood (cf. Exod. 24:8; Heb. 9:19-20; see also Jer. 31:31). Jesus was now to shed his blood for them, for us. By this blood Jesus sealed the new covenant by which the Father pledged to redeem man, not from Egyptian bondage, but from slavery to sin and from spiritual death. Henceforth this redemption was to be commemorated, not by the old Passover, but by the bread and the wine (see 1 Cor. 5:7).

LESSON APPLIED

By Howard K. Williams

The General Picture

After the Tuesday in the Temple, Jesus and his disciples again went out to Bethany. Perhaps as they went, they paused for a little and looked back from the slope of the Mount of Olives to Jerusalem, now silhouetted against the evening sky. The city itself was shrouded in darkness—physical and spiritual. Since with the sunset a new day had started, Jesus now said, "Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified" (Matt. 26:2).

Toward noon on Thursday Jesus sent two disciples to arrange for the celebration of the Passover. (See Matt. 26:17-19; Mark 14:12-16.) It was their duty to secure the room for the feast, to choose and prepare the lamb, and to arrange the table for the feast.

The Passover Feast

This great feast of the Jews was celebrated in the month Nisan, corresponding to the latter part of our March and the first part of April. It is estimated that in this year it fell upon April 6. Every devout Jew who could, eagerly went to Jerusalem for this feast. Roads leading to Jerusalem were repaired to

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make the journey more safe and comfortable. Parties of pilgrims formed at various centers and proceeded joyously to Jerusalem, singing psalms along the way. The houses and inns of Jerusalem were soon filled to capacity and for a distance of fifteen miles around the city tents dotted the hillsides.

The feast itself was observed in companies of not less than ten. It was the duty of every Jew to partake of the feast, to make a free-will offering to the Lord, and to be joyful. The head of each company opened the feast with the cup of thanks. After that, the participants washed their hands. Then the paschal lamb, roasted without a bone broken, was brought forward. The youngest member of the company asked certain questions regarding the feast and the head of the company answered according to a regular ritual. Thus each year the reason for the feast would be taught to the young and be reviewed by the old.

There were three necessities for the feast: the lamb, the bitter herbs, and the unleavened bread, symbolic, respectively, of sacrifice, the bitterness of their bondage in Egypt, and the haste with which they fled from Egypt.

Once again the cup was passed. Again the hands were washed. Then the bitter herbs were dipped in sauce and handed among the company. This was the "sop" which Jesus passed. The lamb was then eaten and grace was said.

At this point Jesus instituted the new supper. He became the Lamb slain from the foundation of the world, and the cup became in symbol his blood, shed for the remission of sins.

The Lord's Supper

So the Lord's Supper replaced the old paschal feast. The Lord's Supper is marked by at least five characteristics.

1. *Simplicity.* Jesus took the common elements used by the common people and gave them in this connection a spiritual meaning. No long ritual and no elaborate equipment are required; just the simple act of eating bread and drinking the fruit of the vine in memory of Christ. So, in observing the Lord's Supper and in all our services of worship, we do well to stay close to the simplicity of Jesus.

2. *A Memorial.* The Passover was observed in memory of the release of the Jews from the bondage in Egypt. It was therefore a feast of gratitude. Do we remember often enough our own release from the bondage of sin and fear and sorrow, through the power of Christ? Do we remember Christ's sacrifice for us?

Consider the value of anniversary days

—wedding anniversaries, the anniversaries of baptism and church membership, birthdays, and the like. Jesus knew the value of anniversaries. The Lord's Supper is a memory time to carry us back to him and his death.

3. *A Prophecy.* At the Lord's Supper we are not only to look back, but also to look forward. Jesus talked of sitting with him in a kingdom of victory that was yet to be. Greatly do we need this assurance and this perspective in this dark hour. Now, it seems, the kingdoms of this world belong to the prince of darkness; but as Christians we have hope that some day they shall become "the kingdom of our Lord, and of his Christ" (Rev. 11:15). The Lord's Supper is a prophecy of victory. Some day Christ will reign with unchallenged power. Happy are they who eat the bread of suffering with him now, that they may eat the banquet of victory with him then!

4. *A Communion.* Jesus wanted to eat this supper with the disciples. Among the people of the ancient east, eating together was considered a very sacred thing; it symbolized a covenant of protection and friendship. Even with us a meal together is an intimate experience; generally it signifies friendship and affection. So, when we sit down at the Lord's table, we should realize his presence with us.

Do we feel the joy of having Jesus sit at the table with us when we observe the Lord's Supper? If we do, then why do we treat the opportunity so lightly? Seldom does a church have even half its members present when the Lord's Supper is observed. A stormy morning, a slight headache, a contemplated picnic, a late retirement the night before, will easily keep many Christians away from the service.

5. *A Symbol.* The view that the elements are turned actually into the body and blood of Jesus is a misuse of the ordinary meaning of language and has done untold harm. Clearly, Jesus meant that the fruit of the vine represented his spilled blood in sacrifice, and the bread his body given in death. The Lord's Supper pictures the fact that as Christ gave himself for us, so should we give ourselves for him.

Traitor

To be false in any relationship of life is bad enough, but to be false to a friend is bad, indeed. "Traitor" is a word of hate, because it symbolizes the worst sort of perfidy. We do not name children "Judas," because his treachery has forever besmirched that name which otherwise would be as noble as "John" or "James."

Today we have traitors in our coun-

try, men and women who accept our hospitality and our freedom and our plenty, yet who seek out our secrets and betray them to our enemy. We deplore such low morality. We loathe traitors.

In his *Julius Caesar* (Act III, sc. ii), Shakespeare has vividly portrayed the traitor's perfidy. Mark Antony is speaking over Caesar's murdered body. He tells how Caesar had loved and trusted Brutus, how he had confided in him and leaned upon him. Then Antony holds up the robe Caesar wore when traitors stabbed him and points to one of the holes. He says:

"Through this the well-beloved Brutus
stabbed;
And as he pluck'd his cursed steel
away,
Mark how the blood of Caesar fol-
low'd it,

"This was the most unkindest cut of
all;
For when the noble Caesar saw him
stab,
Ingratitude, more strong than traitor's
arms,
Quite vanquish'd him: then burst his
mighty heart."

Traitors in the church today still go out and sell our Lord for money, for selfish pleasure and comfort, for gossip, for every meanness. "Woe unto that man" through whom the Son of man is betrayed!

Greatness

We have not yet learned the lesson that greatness is measured by *goodness* of character and *service* to one's fellows. We still struggle for top place and conspicuous recognition. The ultimate victory will depend, not upon the rich and the mighty and the conspicuous, but upon the good and faithful to Christ, the servants of mankind. Jesus measured greatness as an inverted pyramid, with the greatest at the bottom serving all mankind. But man measures greatness as a pyramid sitting on its base, with the greatest at the apex being served by all. By our attitudes and our deeds we choose the illustration that we prefer. Which is it?

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people enter more fully into the significance of the Lord's Supper.

The Plan

1. The Lord's Supper: a Symbol.
2. Symbol of an Old Deliverance.

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3. Symbol of the New Deliverance.
4. Symbol of Christian Fellowship.
5. Symbol of Cross-bearing.
6. Symbol of the Coming Victory.
7. For Further Discussion.

The Procedure

Discuss by way of introduction the three historic interpretations of the meaning of the Lord's Supper: (1) Transubstantiation, the Catholic position, is a belief that when the Eucharist is properly observed the bread and the wine are literally changed into the body and the blood of Christ. (2) Consubstantiation, the Lutheran position, holds that in the communion service the actual body of Christ appears in and among the elements of bread and wine. (3) Non-Lutheran Protestants generally consider the Lord's Supper to be a symbolic act of commemoration, and this is the viewpoint of Baptists.

Huldreich Zwingli, of Switzerland, and the German Martin Luther were two outstanding leaders of the Protestant Reformation. These two great men met together for a conference to reconcile their theological differences, and drew up a statement of their beliefs which included fifteen items. On fourteen points they could agree, but not on the fifteenth, which concerned their interpretation of the Lord's Supper. Zwingli held that the words of Jesus, "This is my body," were to be taken figuratively, and really meant, "This represents my body," but Martin Luther demanded a literal interpretation as he pounded the table and thundered in Latin, "This is my body!" We follow Zwingli rather than Luther.

Symbol of an Old Deliverance

The original Last Supper of Jesus and the disciples came at the end of a celebration of the Jewish Passover. About thirteen centuries earlier, the Jews had been delivered from a cruel bondage of slavery. Recall the major incidents in the deliverance under Moses and the exodus from Egypt. Consider also why a lamb without spot or blemish was eaten as the very center of the Passover meal.

Symbol of the New Deliverance

As Jesus was sharing with his disciples in the Passover feast, the meaning of his approaching death was uppermost in his mind. At the close of the meal, he took bread, blessed it, and gave a portion to each disciple, saying, "This is my body which is given for you." Likewise, after passing the cup, he said, "This cup is the new testament in my blood, which is shed for you." As the blood of the Passover lamb on the doors of Hebrew homes

had saved the firstborn from death, so the death of Christ, the Lamb of God, was to save from an eternal death those who would believe in him. As we partake of the Lord's Supper, we are caused to remember his sacrifice for us.

Symbol of Christian Fellowship

For the Jews, breaking and eating bread together was a tie of friendship. For Christians, the Lord's Supper has the effect of binding the worshipers together by a sense of common loyalty to Christ. It is therefore appropriate that our communion services frequently close with the singing of a fellowship hymn,

"Blest be the tie that binds
Our hearts in Christian love."

And how inappropriate for Christians to refuse to commune together because of differences of theological opinion! Ponder over the fact that a great world conference of Christian young people, meeting at Amsterdam in 1939, found it necessary to conduct four different communion services. Consider also how much the lack of Protestant unity has been due to the failure of Zwingli and Luther to harmonize their differences regarding the Lord's Supper. Do you think that Christ would want the unity of his church disrupted because of such differences?

Symbol of Cross-bearing

As we observe the Lord's Supper, we remember Christ and especially his death on the cross. At the same time we are forced to remember that cross-bearing is a part of the very genius of Christianity. Thus we symbolize both Christ's sacrifice for us and the moral imperative for us to sacrifice for him and his kingdom. As we commune, we are constrained to hear the words, "If any man would come after me, let him deny himself, and take up his cross . . ."

Symbol of the Coming Victory

Even on the threshold of his suffering and death, Jesus was not overwhelmed. For beyond his death he saw victory—victory, not only for himself, but for his disciples as well. In instituting the Lord's Supper, he could say with assurance, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

For Further Discussion

1. How often should the Lord's Supper be observed?
2. Who should partake of the Lord's Supper?
3. What is the difference between a sacrament and a symbol?
4. What effects should celebration of

the Lord's Supper have upon the communicants?

5. What is meant by an "upper room" experience?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. In Remembrance of the Lord.

PRELUDE. "The Old Refrain," Kreisler. (Utilize a violinist, if possible.)

CALL TO WORSHIP.

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

INVOCATION. Father, we do not pray that thou wilt come unto us, for we know thou art here. We have gathered in thy name, and thou art in the midst of us, as thou hast promised. We pray, then, that our eyes and ears may be opened, that we may see and hear thee. Amen.

HYMN. "Children of the Heavenly King."

SCRIPTURE. Acts 20:28-35.

SESSION OF PRAYER. Let all pray silently, according to these suggestions.

For a vision of what Christ was when he walked among men.

For a spirit of remembrance regarding all the commandments left by the Lord.

For power to follow the certain leadings of God to nobler living.

CLOSING PRAYER. O Father of life and light, we recall with deep gratitude the mercy and tenderness of Christ's ministry among men; and as we recall these things, we feel the stirring of a mighty urge to show ourselves worthy of such a Master. Enable us to be living memorials of his overflowing mercy and compassion. Amen.

HYMN. "More Like the Master."

READING.

Twelve men supped with the Master.
Twelve shared the warmth of his love;
to twelve he gave bread and wine.

And twelve whom he besought, "This do in remembrance of me."

And one deserted him then, and when he remembered—yes, he did remember, but too late—he hanged himself.

Another denied him, and then remembered, and with hot tears humbled himself.

Others remembered and, filled with a mighty passion, they went forth to win the world to their Master.

Twelve men supped with the Master.
Twelve men remembered him, each in his way.

But think, How do we remember him today?

HYMN. "Saviour, Thy Dying Love."

BENEDICTION. May the servants of the Lord depart in peace, and forever walk in remembrance of his love. Amen.

Friday: The Day of Suffering (I)

Mark 14: 32-34, 44-46; 15: 1-5

Mark 14: 32-34, 44-46; 15: 1-5

14: 32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch.

44 And he that betrayeth him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

15: 1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

KEY VERSE: *Not my will, but thine, be done.*—Luke 22: 42

TO BE READ EACH DAY

May 25. M. Thy Will Be Done. Mark 14: 32-42

May 26. T. The Betrayal. Matthew 26: 47-56

May 27. W. Jesus Arrested. Mark 14: 53-56

May 28. T. The Basis of the Accusation. Luke 23: 1-9

May 29. F. Jesus Condemned. Mark 15: 1-15

May 30. S. The Will of God. Hebrews 10: 1-10

May 31. S. Perfect through Suffering. Hebrews 2: 9-18

SCRIPTURE SAYS—

By W. W. Adams

We have been moving through Passion Week, studying the important events of each of those days. Last Sunday's lesson left Jesus with the Twelve in the upper room, where, after the Passover meal, Jesus had instituted the Lord's Supper. Although only a few hours separated the events studied last Sunday and the last event mentioned in today's Scripture, within them were crowded a multitude of significant activities and sayings. We note them in summary fashion.

1. Jesus interpreted the meaning of his approaching death. These words were spoken while still in the upper room. (John 14.)

2. Jesus and the Twelve leave the upper room to go to the Mount of Olives. (Matt. 26: 30; Mark 14: 26; Luke 22: 39; John 14: 31.)

3. The discourses on the vine (John 15), on the Holy Spirit (John 16), and the intercessory prayer (John 17), were spoken either on the way to or inside the garden of Gethsemane.

4. Jesus suffered and prayed in the garden of Gethsemane. (Matt. 26: 36-46; Mark 14: 32-42; Luke 22: 39-48.) Whether this was before or after midnight, we cannot be sure. Note that John 18: 1 locates Gethsemane (called here "a garden") "over the brook Kidron," while Luke 22: 40 calls it "the place." According to John 18: 2, Jesus had often gone there with his disciples, and so Judas knew where to bring his company to find Jesus.

5. Jesus surrendered to his enemies, and was forsaken by the Twelve. (Matt. 26: 47-56; Mark 14: 43-52; Luke 22: 47-53; John 18: 2-12.) This occurred after midnight.

6. Before dawn, and hence illegally, Jesus was tried before the ex-high priest, Annas. (John 18: 12-14, 19-23.)

7. Caiaphas and the Sanhedrin condemned and mocked Jesus. (Matt. 26: 57-68; Mark 14: 54-65; Luke 22: 54, 63-65; John 18: 24.)

8. Peter's denials of Jesus. (Matt. 26: 69-75; Mark 14: 66-72; Luke 22: 54-62; John 18: 15-18, 25-27.)

9. To make the trial legal, the Sanhedrin after dawn condemned Jesus. (Luke 22: 66-71.)

10. The suicide of Judas. (Matt. 27: 3-10.)

11. Jesus goes on trial before Pilate the first time. (Matt. 27: 2, 11-14; Mark 15: 1-5; Luke 23: 1-5; John 18: 28-38.)

We are to have two lessons concerning the sufferings of Christ on the day of his death. But let this be made clear: however much time and effort we might spend, we could not fully interpret or comprehend Christ's sufferings. We take heart from the example of the Gospel writers. They were content, for the most part, to narrate the facts of Jesus' experience, relying upon these facts to tell their own story. They did not consider it their task to interpret the meaning of these events.

In the Messiah's death the Father had wrought man's redemption. That death separated the old covenant from the new; better, it united the two in one

complete redemption, the old covenant finding its completion in the new. That death could be and was looked at in history; interpreters related the fact as history and sought to relate it to other events. But always they sought to appeal to men's faith, not merely in the death of the Messiah, but in the Messiah himself. Men were to believe in and surrender to the God whose love gave his Son in life and in death in order that men might live (John 3: 16). In short, men cannot know the meaning of the suffering of their Lord until they know him in experience. Keep these facts in mind, as we reread these familiar records and seek to interpret the few verses printed in our text. They yield the following outline.

1. Jesus Amazed and Sorrowful. (Mark 14: 32-34.)

2. Jesus Betrayed and Arrested. (Mark 14: 44-46.)

3. Jesus Suffers in Silence. (Mark 15: 1-5.)

I. Jesus Amazed and Sorrowful (Mark 14: 32-34)

Jesus led his disciples to the beautiful garden of Gethsemane, east of the city wall, beyond the brook Kidron, near the foot of the Mount of Olives. Then he told the Twelve to sit where they were while he prayed. Matthew (26: 36) adds, "while I go yonder and pray." This helps explain the second thing Jesus did. "And he taketh with him Peter and James and John, and began to be sore amazed."

Jesus had come to the garden to pray. That calls for no explanation; it was in

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perfect accord with two facts. First, the known custom of Jesus regarding prayer, especially in connection with the great crises of his life (see Mark 1:35; Luke 6:12; Mark 6:46; John 11:41). Second, the storm that would at any minute break upon Jesus. For this storm did not take Jesus by surprise. He had faced this momentous occasion over a period of many months, and had sought to get his disciples to do so (see Mark 2:19-20; 8:31-37; 9:30-32; 10:32-34).

Although Jesus had had these months to prepare and steady himself for this ordeal, yet upon coming into its very presence, its terror and torture went beyond his expectations. He "began to be sore amazed"; more literally, "completely amazed." It was too much for thought to fathom. He also began "to be very heavy"; more literally, "to be lonely, to feel away from home." The etymology of this word is not certainly known; but this seems to be its meaning.

This explains in part Jesus' movements at this point. He had left eight of the apostles near the gate to keep guard or watch. He was expecting Judas and his company any minute. But he wanted the intimate fellowship of the "inner circle," Peter, James, and John (cf. at the Transfiguration, Mark 9:2). He spoke to them: "My soul is exceeding sorrowful unto death: tarry ye here, and watch." The coming ordeal seemed more than he could bear—and he wished for friends, and understanding, for undergirding.

Yet there was a limit to human succor. There are times and situations that demand that we should shut out all human aid and throw ourselves wholly upon the Father. "And he went forward a little and fell on the ground, and prayed." Though Mark 14:35-42 is not included in our printed text today, read and ponder well those verses. Let the Spirit help you to penetrate so far as you can into this holy of holies in the life and sufferings of our Saviour.

The Father heard this prayer. Jesus had not prayed that he might escape doing the Father's will; but only that this cup of sorrow might be eliminated, if possible, from that will. When he knew that this could not be, the struggle ended. Divine strength was his to do the Father's will. Sense Jesus' inner calm and strength as he speaks the words in Mark 14:41-42.

II. Jesus Betrayed and Arrested (Mark 14:44-46)

This brief story, from the nature of the events described, is highly dramatic.

1. *The Plan (vs. 44).* Judas had worked out with great care his plot to capture Jesus. For one thing, he saw to

it that he had enough assistance to overcome any resistance that might be encountered. (Read carefully Mark 14:43, 48-50; John 18:2-12.) The Temple police were reinforced by a rabble, ever ready for excitement. The second part of the plan was to be a kiss by Judas. "Whomsoever I shall kiss, that same is he." There must be no slip in his plan to capture Jesus. And the directions were equally definite: "Take him, and lead him away safely." Literally, "Seize him, grip him, and lead him off, without any falling, stumbling, or failure." In short, make sure that he does not get away.

2. *The Betrayal (vs. 45).* A literal translation of this verse will help us get the picture. "And having come, immediately having come up to him, he says, Rabbi, Rabbi, and kissed him much."

It is not necessary to comment at length on the duplicity, the hypocrisy, the black wickedness of this vile deed. It speaks for itself. Look back over the years of intimate fellowship between Judas and Jesus, years filled with glorious deeds of loving ministry, with hopes and possibilities opening up for the future; then try to sense Jesus' feelings, as well as those of Judas, as Judas marched up to Jesus and kissed him fervently.

3. *The Arrest (vs. 46).* The account is in terse terms. "And they having cast their hands upon him, seized him." Imagine the cynical, gleeful exultation of the Jewish leaders, now that they at last had their hands on him. For many months this had been the one object of their efforts. On a hundred occasions Jesus had slipped out of their hands. Now they had him! The rest, they thought, would be easy.

But it is not quite accurate to say that these men arrested Jesus. Read again John 18:1-12. You will see that Jesus in reality surrendered to his enemies.

III. Jesus Suffers in Silence (Mark 15:1-5)

1. *Jesus the King (Mark 15:1-2).* Before dawn the Jews had condemned Jesus to death. After dawn they held another trial to make their sentence legal. They still had to secure the sanction of the Romans, the political masters of Palestine. The Sanhedrin assembled, held a council, and "having bound Jesus, they led him off, and delivered him to Pilate." See the list of charges against Jesus (Luke 23:2). Pilate picked up the only one that would mean anything to Caesar, his master back in Rome. "Art thou the King of the Jews?" Knowing that this was the only charge to which any importance could be attached, Jesus said plainly, "Thou sayest"; that

is, "yes." It was true—but not as the Jews would have it. He was not a political king.

2. *Accusations (Mark 15:3).* "And the chief priests accused him of many things." What were these charges, and why were they needed? The Jews knew that they had no case against Jesus. A dearth of facts often manifests itself in a multiplicity of words.

3. *Silence (Mark 15:3-5).* Jesus paid no attention to the accusing leaders. Pilate tried to interest him in the many accusations being made against him. "Answerest thou nothing?" But there was nothing to answer. Jesus remained silent, while Pilate stood marveling. Blessed, eloquent silence! But do not forget the inexpressible suffering, deep in the sensitive, injured soul of Jesus!

LESSON APPLIED

By Howard K. Williams

"A Place Called Gethsemane"

Jesus and his disciples, not including Judas, left the upper room from the Passover feast and, passing out of the city, descended into a rather deep ravine, crossed the brook Kidron, and walked to a little garden on the slopes of the Mount of Olives. The garden was called Gethsemane, meaning "oil-press." It was probably owned by an admirer of Jesus, and Jesus felt free to use it whenever he wished.

Leaving the other disciples at the gate, Jesus entered the garden with Peter, James, and John. Then, some distance inside the garden, he left even these three and went a little farther to a place of solitude and quiet where he could be alone with his Father. There in prayer he settled the matter that was weighing heavily upon his heart. After that came his arrest, the incident relating to Peter's sword, the scattering of the disciples, the following of Peter afar off, the events at the house of Annas, Peter's shameful denial of his Lord, and the trials.

"Sit Ye Here"

Why did Jesus take his disciples along? Could it have been that even Jesus found strength in human fellowship? An old man came to my home one day and poured out a load of trouble. When he had finished he said, "I know you can't do anything about it, but it helps me just to tell it to you." He was right. It is a source of comfort to know that there are sympathetic people near us in time of trouble. They really cannot help much, save for the sense of fellowship that they give. Herein is one of the values of Christian fellowship.

Although human sympathy has its

value, yet it cannot heal. Jesus knew where to take his burden; he took it to the heavenly Father. How can a man think that he can get along without prayer, when Jesus found it so valuable? Review in your mind the life of Jesus and note how constantly he went to God in prayer.

Peter, James, John

Why these three? Did he like them better than the other disciples? Was it mere favoritism? By no means. It is cruel to give a gift to a person who is not ready for it; for example, a sharp razor to a child. It is unwise to put a person in a position for which he is not prepared. Suppose our President should put in command of our fleet a person who did not know navigation!

If you take a cocoon and force it open, you will find just an ugly worm. But let it remain undisturbed under proper conditions and the cocoon will open itself, and out will fly a beautiful moth or butterfly. Place too great a burden on a child's back and you may cripple it for life. Train that child gradually to carry burdens and the back will grow strong enough to bear the burden.

Jesus knew what his disciples could stand—how little and how much. He took them with him *as far as they could go*, and even then it would seem that he overtrusted them; for they fell asleep. "Could ye not watch with me one hour?"

"Sore Amazed, and . . . Very Heavy"

The personality of Jesus is far beyond our understanding. We do not understand other human beings, even those closest to us. We cannot enter completely into another's sorrow. How, then, can we hope to understand Jesus—Son of God and Son of man? How could he who had no sin of his own become sin for us and suffer the agonies of an awakened sinner? Yet he suffered more than we can suffer because of sin, because he was more conscious of just how terrible sin is. A druggist's scale is sensitive even to the weight of a hair, while a coal dealer's scale may not be sensitive to a pound. So Jesus in the garden tasted deeply the horrors of sin because he was extremely sensitive to sin.

He was "amazed." Someone has suggested the paraphrase—"in a maze." There is a story of a king who for his amusement had a labyrinth built. He found great pleasure in going into this labyrinth and then trying to find his way out. One day a friend entered, feeling sure that he could get out without aid. But every time he thought he had entered a free passage he found himself

in a blind alley. He kept moving, however, until it began to grow dark. Then a voice from a high tower overlooking the labyrinth called to him and said, "Do you need help?" "I surely do," said the alarmed man. Then the man from above, who saw clearly where every passage led, gave directions that enabled the man in the labyrinth to find his freedom.

Sin puts us into a labyrinth. We think we know the way out, but soon we find ourselves in a maze. Only as we say, "Not my will, but thine! Show me the way," and follow the directions of the One above, can we find our way to freedom. Jesus, who suffered for our sins, first found the way. If we would be free as individuals and as nations, we must follow him.

Did Mark First Tell This Story?

There is a tradition that the house where the Passover was celebrated by Jesus and his disciples belonged to John Mark's mother, and that Mark, seeing Jesus and his disciples go out of their house, followed them into the garden and heard the prayer of Jesus. At the time of the arrest, the records tell us, a youth fled, leaving his robe in the hands of a soldier who had tried to seize him. Was this youth John Mark?

It is believed that John Mark later became a sort of secretary to Peter. If so, it may be that he was able to supply in the Gospel story the words of Christ's prayer that Peter did not hear.

The Betrayal and the Arrest

Human perfidy could go no further downward than the betrayal of Jesus by a kiss, the mark of affection and love. Judas called Jesus "Rabbi," "Teacher." He did not say "Rabboni," "My Teacher," "My Master," as Mary did on the resurrection morning. Jesus was not Judas' teacher. He is teacher only of those who listen and give heed to what he says. Judas had been with Jesus, but had not learned of him.

How many of us are like that! We sit in the presence of teachers, but our hearts and minds are far away. Such people betray Jesus with signs of affection. The word "kissed" used here means "kissed and kissed," "effusively kissed." Judas overdid it, trying to hide his wickedness. Often those who boast most of their goodness are the greatest betrayers of Jesus.

So Jesus was taken by the soldiers as a dangerous criminal, but in it all he offered no resistance, though he might have called heavenly legions to his rescue. He saved others, but would not save himself, and in so doing exemplified his teaching: "Whosoever will save his life shall lose it: and whosoever will

lose his life for my sake shall find it" (Matt. 16: 25).

The Trials

It was not a long walk from the garden to the house of Annas in Jerusalem. Although it was still dark when they arrived, Annas was waiting.

There were six trials in all—mock trials, they were, for the verdict had been decided beforehand.

Three of the trials were ecclesiastical. They were held before Annas; before Caiaphas (who was the officiating high priest, although in reality Annas, his father-in-law, was high priest), and before the Sanhedrin. Then Jesus was hurried off for the three civil trials before Pilate, before Herod, and before Pilate again.

Jesus did not receive justice among men, but time will show the justice of God. He could afford to wait, and so can we as we follow Jesus. Some day right will stand victorious over all, and the ways of God will be vindicated in the eyes of men.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To bring to young people new meanings and vital challenges from a study of three experiences in Jesus' life, just prior to the crucifixion.

The Plan

1. Introduction: "The Day of Suffering." (See "Approaching the Lesson" in *Young People's Class*.)
2. A Study of Three Pictures.
 - a) "Christ in Gethsemane," Hofmann. (See Mark 14: 32-36.)
 - b) "The Kiss of Betrayal," Geiger. (See Mark 14: 44-46.)
 - c) "Christ before Pilate," Munkacsy. (See Mark 15: 1-5.)

The Procedure

The incidents described in today's lesson are vividly illustrated by three famous paintings. Secure copies of all three, if possible. The first and third should be found easily. They hang on the walls of most church buildings. The second is likely to offer more difficulty. Your pastor may have a copy, or you may live in a city possessing an art library with loan service. All three pictures will be found in *Christ and the Fine Arts*, by Maus, a splendid collection of religious pictures and interpretations, hymn interpretations, stories, and poetry for use in youth worship services. See also *The Gospel in Art*, by Bailey, the classic book of religious picture interpretations. Both books may be secured

International Sunday School Lessons

from The Judson Press, and they should be a part of the working library of every youth leader.

"Christ in Gethsemane"

The original of this painting by Hofmann hangs in the Christ Chapel of the Riverside Church, New York. In it the painter has combined "realism" and "symbolism."

Following the Last Supper, in the upper room, Jesus and his disciples left Jerusalem and came to Gethsemane. Jesus asked several of the disciples to stop and watch. Then, taking with him Peter, James, and John, and reaching the place where he wished to pray, he told them also to watch. But instead of obeying, they went to sleep.

In the picture we see the skyline of Jerusalem in the background, the three sleeping disciples, and Jesus praying, "Nevertheless not my will, but thine, be done." That much is realism. But the garden has been transformed into a rocky promontory, symbolic of the tragic suffering through which his life must now pass, and in the foreground, the thorn-bush is a dramatic foreshadowing of the crown of thorns which will be pressed upon his head, and the cruel nails that will tear his flesh. This is symbolism.

There is a story about a young man and his mother who were viewing this picture. "Why are there furrows of anxiety on the Master's forehead?" asked the boy. "You have always taught me that he faced the crucifixion without concern for his own safety."

"Jesus had spent three years with his disciples," answered his mother, "but now he would have to leave them and entrust the work of the kingdom entirely to their hands. What if they should fail him? Perhaps he was anxious about us."

Then the boy bowed his head, and his mother heard him say, "O Son of God, if there is anything that thou hast left undone that I can do, you can count on me!"

"The Kiss of Betrayal"

There were two boys who lived a long time ago in the same country. They belonged to the same race, attended the same church, spoke the same language. But there was a vast difference in the developing motives of their lives. One grew up to live for *God*, and the other to live for *gold*. In English, their names are both spelled with five letters, and, coincidentally, they both begin with *J* and end with *S*—"Jesus" and "Judas."

Judas, in his love for money and his act of treachery in betraying Christ, has spoiled what had been an honored name among the Jews. Great men had borne that name, as Judas Maccabeus, but

today not even a Jew would name his son "Judas."

As a boy, I lived in Puerto Rico and played with other boys who were named "Jesus," "Cristo," "Salvador." This may sound sacrilegious to us, but mothers named their boys thus as a tribute to the One who lived for God, and whose name is above every name.

In the picture, observe the money-bag dangling at Judas' side, the treachery expressed by his crouching position, the resemblance of his features to common conceptions of Mephistopheles. Jesus recoils from the embrace of treachery, but is otherwise in complete mastery of his emotions.

"Christ before Pilate"

The original of this painting hangs in John Wanamaker's Philadelphia store, and is frequently exhibited to the public.

The picture shows an intensely dramatic scene in Pilate's judgment hall, as Christ is being tried. Caiaphas, the chief priest, is bringing accusation. Crafty priests are discussing the legal technicalities, endeavoring to strengthen the case against him. The money-changers are there to taste the sweetness of revenge. Professional mobsters are gesticulating and shouting, "Crucify him, crucify him."

A Pharisee, seated at the right of the picture, shows fear that an injustice is being performed. In the background appears a wistful mother with her child. She is sorrowful, and deeply sympathetic. Though unable to help Christ now, she will teach her child the ways of justice and goodness. Through the teaching of children, a better world will emerge.

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Surrender.

PRELUDE. "All the Way My Saviour Leads Me."

CALL TO WORSHIP.

Leader: "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens" (Ps. 8: 1).

School in Unison: The remaining verses of Psalm 8 from memory.

INVOCATION.

"Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

"O thou that hearest prayer, unto thee shall all flesh come." Amen.

—PSALM 65: 1-2

HYMN. "Spirit of God, Descend upon My Heart."

SCRIPTURE. Romans 12: 1-10.

OBJECTIVE STATED. "The will of the Lord be done" (Acts 21: 14).

PRAYER. Dear Father, with the simple trust of children we submit ourselves unto thy will and yet, as with willful children, it is hard for us not to color thy will with the hue of our own desires. In thy grace, then, merge our wills with thine, that we may feel the power of the full surrender of the human to the divine. May we learn from blessed experience the truth that all things work together for good unto them that love thee. Amen.

SOLO. "My Jesus as Thou Wilt." (All may join in singing softly the last stanza.)

THE THEME ILLUSTRATED.

"God is too great to be withstood, too just to do wrong, too good to delight in any one's misery. We ought, therefore, quietly to submit to his dispensations as the very best."—Wilson.

"The strength of a man consists in finding out the way God is going, and going in that way too."—Beecher.

"My will, and not thine be done," turned paradise into a desert.—"Not my will, but thine be done," turned the desert into paradise, and made Gethsemane the gate of heaven."—Pressense.

"Do God's will as if it were thy will, and he will accomplish thy will as if it were his own."—Gamaliel.

A man who had committed a minor offense against the law managed to avoid detection for years, but his life was a misery of uncertainty. Finally, he could stand the strain no longer. He returned to the city of his misdeed, and attracted the attention of the police by feigning amnesia. He was treated kindly, taken to the hospital, and eventually identified. The doctors pronounced his amnesia an imposture, but the police did not hold him. They had dropped the charge against him long before! He might have been happy years sooner if he had surrendered himself. Surrender to God is the only way to gain forgiveness and true liberty.

HYMN. "Jesus Is Tenderly Calling Thee Home."

BENEDICTION. As falls the shadow of twilight upon the world, hushing it into stillness and peace, so may the will of God fall upon our souls and give us tranquillity. Amen.

EDITORIAL NOTE. The above lesson is the first of two lessons treating the events of "Friday: The Day of Suffering." Whereas it is concerned with Jesus' experience in Gethsemane and his several trials before Jewish and Roman authorities, the next lesson will consider his seven sayings from the cross. The lesson Scripture will be Mark 15: 33-34; Luke 23: 33-46; and (to complete the list of seven sayings) John 19: 25-30.

The Book Browser

"That is a good book," said Amos Bronson Alcott, "which is opened with expectation and closed with profit."

THE Browser indulged himself recently in one of his more sentimental moods. With respect to books, of course! He had been examining a new publication, and had lovingly fondled its beautiful and equally durable binding. This book had been printed on an excellent grade of paper, and, all in all, it was one to delight the heart of any lover of the finer things of life. Except for the slightly increased price of this book, the Browser could have believed that he was living again in those "good old days" when prosperity, if not in his pocket, at least was "just around the corner."

What started the tears, however, was his speculation as to how much longer he might be able to buy books of this superior character. The paper shortage has become so acute, he understands, that the production of new books may have to be curtailed drastically. And those books which will be published, very likely will be printed on the kind of paper the butcher used for wrapping in the days when the Browser frequently hurried to "the butcher's" for a pound and a half of "top of the round." It's enough to make one furious, isn't it? And high time for the world to get over this madness and return to its proper business of civilized living!

The present situation, if it needs any interpretation, seems to say: Buy books! Buy them now, while they still are being printed properly! Stock up with books of permanent value! Such books will steady your soul.

■ The Browser, without more ado, will come to the business in hand. Only yesterday he completed a leisurely reading of *When Egypt Ruled the East*.¹ Of course, if you're not interested in what happened in Egypt many, many centuries ago, you will skip this book; but if you have as much curiosity as the Browser has, you will read every word of it. It gives a detailed account of those rulers who for more than three centuries made Egypt the dominant world power.

As one reads, one is impressed by the wealth of historical material which has been discovered and made available in the past twenty years. A surprisingly complete history of ancient Egypt is now possible. Unintentionally perhaps, but none the less profitably, this book, by its survey of a long sweep of history,

gives the reader a helpful perspective upon these troubled days through which we are passing.

This volume, then, is an authoritative text on the most dramatic and significant centuries in Egypt's long history. It was written by Dr. George Steindorff and Dr. Keith C. Seele, two of the world's foremost Egyptologists. It is handsomely printed and bound, and is profusely illustrated with new photographs.

■ A book of substantial proportions and long vistas, of exceptional merit and more than ordinary importance for the present hour, is *Prayer*,² by Dr. George A. Buttrick. This is a book to read, to study, and then to turn to again and again, for it possesses an abiding inspirational quality.

A brief review, such as this must be, can do a book of this character but scant justice. A quotation from the book's Foreword, however, may serve to indicate something of its spirit and timeliness. Dr. Buttrick writes:

"We may break the threat of armed

aggression, but we shall gain thereby only a little respite unless the vaster threat of world-wide insecurity is also laid. To break even that far-flung menace would be in vain, supposing it were possible, without a revival of faith. That revival is the deepest need. It will not come by tongue-lashings from politicians or preachers, nor by organizations, nor by new additions to our embarrassing store of facts. All of these are little pipings in the dark. Revival of faith can never come from us. It must come from God, in us and through us. It must come by prayer; and, directly, by testimony to prayer's light and power."

The book deals helpfully with practically every aspect of prayer, corporate and personal. The twenty chapters are grouped in four parts, entitled respectively: "Jesus and Prayer," "Prayer and the World," "Prayer and Personality," and "A Way of Prayer."

■ *We Prisoners of War*,³ edited by Tracy Strong, is a small, but deeply moving, book. Since the outbreak of hostilities in 1939, the Y. M. C. A. has been working among the prisoners of war of all nations, and it has received permission to publish these essays written by sixteen anonymous British officers and soldiers now confined within a German prison camp. The essays, all of remarkably good literary quality, reveal the heroic struggle these men are making to adjust themselves to their abnormal and unfortunate situation. This is not a book of harrowing experiences and atrocities; these men write chiefly of their effort to understand life. They discuss the deeper things of the spirit, and, in simple faith, tell what they hope to do when they are free once more.

■ Two books which have been re-issued are of sufficient interest and importance to be mentioned here. One is *Principles of Christian Living*,⁴ by Gerald Birney Smith. When this book was first published in 1924, it attracted wide attention because it made effective use of the historical and experimental methods which were then coming into use. The book has been revised by Leland Foster Wood, so that it now takes account of numerous new social problems, especially those involving the Christian's relationship to totalitarianism and democracy. The other re-issue is *The Fine Art of Living Together*,⁵ by Albert W. Beaven. This standard book of family life is now available at a lower price. In its revised form, it is better than ever, and fits perfectly the needs of our day and generation.

Obediently yours,

B. BROWSER

Baptist Leader

Books Reviewed

¹ *When Egypt Ruled the East*. By George Steindorff and Keith C. Seele. The University of Chicago Press, 1942. 284 pages. Price, \$4.00.

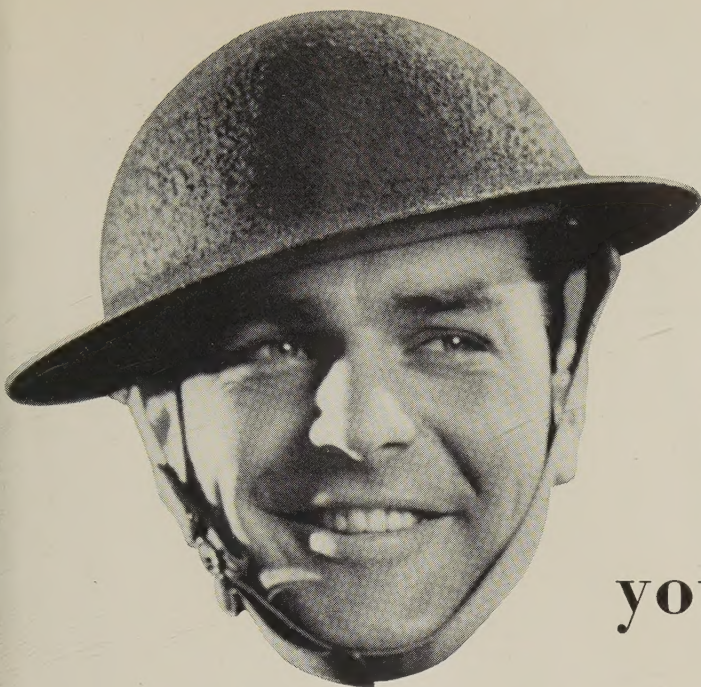
² *Prayer*. By George Arthur Buttrick. Abingdon-Cokesbury Press, 1942. 333 pages. Price, \$2.75.

³ *We Prisoners of War*. Sixteen British Officers and Soldiers Speak from a German Prison Camp. Edited by Tracy Strong. Association Press, 1942. 90 pages. Price, \$1.00.

⁴ *Principles of Christian Living*. By Gerald Birney Smith. Revised by Leland Foster Wood. The University of Chicago Press, 1942. 280 pages. Price, \$2.00.

⁵ *The Fine Art of Living Together*. By Albert W. Beaven. Revised Edition. Harper & Brothers, 1942. Foreword and 134 pages. Price, \$1.60.

All books reviewed upon this page may be purchased from The American Baptist Publication Society.



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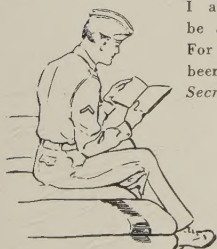
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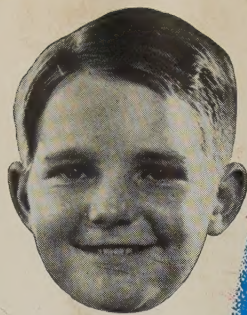
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Luther Wesley Smith

Executive Secretary

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